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JOURNAL

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THE ROYAL ASIATIC SOCIETY.

ART. I.—Memoir on the Scythic Version of the Behistun Inscription. By Mr. E. Norris.

[Read 3rd July, 1852.]

A super time before the departure of Colonel Rawlinson from England, at the close of last year, that gentleman gave me leave to copy and publish the paper casts which he had made of the Scythic portion of the Behistun Monument of Darius, together with any memoir on the language which I might compile. I have availed myself of his permission, and the following paper is the result of my labour.

The Scythic version of the monument is contained in the three columns which are seen at the left hand of the first engraving of the volume commencing Colonel Rawlinson's Memoir on the Persian Cunciform Inscription. Of these three columns, the middle one is in a state of almost perfect preservation; those on each side, as will be seen by the fac-simile at the head of this paper, are much mutilated, more especially the third, which was in such a condition that of one half of it no connected paper cast was taken. The damage which these columns have suffered appears to have been caused by the flow of rain through breaks in the ledge above, if we may judge from the circumstance that all the damaged portions are in perpendicular lines, running in close proximity to long bands which are entirely uninjured; and that no detached bits appear to be gone. The plates now published were taken from the casts by pantograph; and thus the form of each letter has been kept, and the proportionate amount of loss or damage is readily seen. In this way, an easy means is afforded of estimating the probability of any proposed restoration of lost passages. The characters drawn in outline are all conjectural restorations.

I have called the language of these inscriptions Scythic, after Colonel Rawlinson. I hope to be able to show that it is a language vol. xv.

of that class which has been denominated Tartar, Scythic, Tschudish, or Mongolian; and as there seems to be no reason why one of these words should be selected rather than another, the denomination given by Colonel Rawlinson is retained. The particular division of the class of language which I would compare it with, is one which has been called especially Ugrian, comprising as well the Magyar and the Ostiak, as the Permian, Zyrianian, Cheremiss, and others spoken by small tribes living on and near the Volga; it has analogies which occasionally may be nearer to the Turkish or Mongolian, and it is not impossible that much closer analogies may be found hereafter with some other languages of Asia, which would at once end all our conjectures.

How long the use of the Seythian writing lasted may not be known; but it probably was not used before the time of Cyrus, nor subsequently to the fourth century before the Christian era. The short inscription of Cyrus, at Murghab, exists in a Scythic translation, the earliest relie we have; and I have recently received from Susa the copy of an inscription in the same language as late as the reign of Artaxerxes Mnemon, who began to reign about 405 B.c. (died 359); and, singularly enough, the inscription is equally ungrammatical with the Persian inscription of his son Artaxerxes Ochus, published by Lassen and by Rawlinson; and the errors of grammar consist in the same confusion of cases as is found on that very singular monument.

I am quite aware that after I have done all I can, much will remain to be effected by those who are skilled in the Ugrian tongues, in regard to which I can pretend to nothing more than some acquaintance with the grammatical essays and very scanty vocabularies which have been published within these few years in Russia and Germany. A vernacular knowledge of some of these tongues would lead to the discovery of resemblances which cannot be seen by one who is reduced to laborious hunting through the columns of a vocabulary, and who, after all, may find himself in possession of a mistake. The main object of the following paper is to put the version, in as usable a form as I could make it, into the hands of those who have such knowledge. I believe the chapter treating of the values of the numerous characters in the alphabet or syllabarium will be found to possess some degree of completeness; but the rest of the work is only a beginning, and no one is more assured than myself how much remains

The true spelling of this word is restored from Russian authorities; the S was adopted by the Germans, to suit their pronunciation, in the same way as the Zend language is made by them Send. In the present instance, an obvious confusion is avoided by the adoption of Z.

undone. It would not perhaps have been difficult to produce a more complete memoir by a longer course of investigation; but the continual interruptions caused by a laborious and engrossing occupation prevent anything like a steady application to the study. It is therefore thought best to publish the paper, however imperfect, rather than wait for any possible improvements. I know that I am speaking the feeling of Colonel Rawlinson upon this matter when I say that it is under every consideration desirable to put his materials at once into the hands of those able to make use of them; and this would have been done earlier, but for his anxiety to have them prepared in an available form, which could not be done without some previous study, and which his own more important researches have not left him leisure to complete himself.

The inherent difficulties of this investigation, the little which is known of the languages analogous to that under consideration, the damaged state of the monument in many parts, the running together of all the words without division, which sometimes causes one to mistake the beginning of a subsequent word for the inflection of one preceding,—all this will be the best apology for the failures which will certainly be found in this memoir.

It will be understood that the principal interest of the investigation is philological only; but here and there the meaning of a passage will be gleaned which is unintelligible in the original Persian; and thus a few accessions may be obtained for the Assyrian and Babylonian vocabulary, through which alone we can hope to gain insight into some portions of the early history of mankind in Central Asia.

The question will no doubt be asked, what people it was who spoke the language under consideration; but I have really little more of positive information to communicate than what is stated by Colonel Rawlinson, in his Memoir on the Persian Inscription, p. 32—39. In allusion to what he says in p. 37, I may say that I believe the language to be wholly Scythic, and that any departure from that type which we may find is due to an intercourse with nations speaking Arian tongues, or else to the probable circumstance that the inscriptions were written, not by natives, but by Persians, who, because they were Persians, wrote it with a foreign admixture, in the same way as the Russians, who almost alone write the Ugrian languages, do occasionally mix up Russian words and idioms with those of the Ugrian tongues. Perhaps both causes concurred to produce the Arian influence which we find. There can be no doubt that the language was that of the pastoral tribes who inhabited the Persian empire; and,

whether known by the appellations of Daha, Saca, Mardi, or any others, they were fundamentally the same people, and spoke similar languages, which probably were allied to the language of Scythia Proper; that is to say, the Scythia of Herodotus, the extreme east of Europe and adjoining parts of Asia, where that branch of the Tartar tongues, especially called Ugrian, is still spoken by different tribes. is but a feeble ground to build a foundation upon, but I would observe that the only peculiar name found attached to any place or province of Persia is the one attributed to Susiana; every other name is rendered by a Persian word, often corrupted, but still Persian; while Susiana is called neither by its Greek name, nor by the Semitic term Elam, nor the Arian Uwaja. The name, as I transcribe it, is Afarti for the province; Afarti, the people; and perhaps Afartu a single person; and this Afar may have been pronounced Avar, or Amar, The first syllable is clearly the vowel a, though in two instances we find, instead of the vowel a, the character which makes the syllable Han of the Persian name Handita, which is, however, not quite determined in sound. The remainder of the word is written by a character which makes the first syllable of the name of the brother of Cambyses, who is called Smerdis by Herodotus, Mardos (or Mardis) by Eschylus, Mergis by Justin, and Bardiya in Persian. Now wo find a race of men of pastoral and predatory habits spread about in several parts of Persia, called Mardi and Amardi. Most of them lived near the Caspian Sea; but one tribe was settled, so far as nomadic people do settle, between Susiana and Persis.1 I would infer, but only as a guess, that the people who spoke the language of the inscriptions were these Amardi; the only people known by an indigenous name in a language are likely to have been the people who spoke that language, and they might give their name to the province over which they wan-This is an inference like such a one as we might draw from finding three nations mentioned in a Welsh book by the names of Cymmry, Ysgoticid, and Saesoniad. We know the second and third to be the Scots and Saxons from the similarity of the names, and we suppose the unknown name, "Cymmry," to designate the Welsh, the people who spoke the language of the book. The name of the Avars, or Abars, a Scythian people located about the Volga in the sixth century, A.D., who for several years played an important part in the history of the decaying Roman empire, would suggest an affinity to the Amardi, and the resemblance of the Volga tongues to the language of the inscriptions might go in support of the suggestion; but, with the

¹ Strabo, lib. XI. cap. xiii, sec. 3, 6.

exception of such resemblances of name and language, the admitted Scythic character of the Avars, and the probability that, as a result of their early and enduring settlement in Hungary, their language would be a good deal mixed up with the Magyar as now spoken, I have nothing to offer in corroboration.

A few observations remain to be made on the plates. All the characters in black are deeply cut, and are well defined on the papercast; these are so sharp in outline, that they must be seen upon the rock as perfect as when they were engraved twenty-three centuries ago, and may be depended on. The shaded characters are more or less perfectly visible on the paper cast, but their accuracy can never be positively vouched for, unless where the word is pretty well known from the context; still no letter has been so set down which is not at least partially visible. When an outline only is given, the character has wholly disappeared from the cast, and the restoration is conjectural. Another visit to the rock will certainly bring out letters here and there which are gone in the cast; this is inferred, not merely from the loss of certain words in one cast which are perfectly visible in duplicate impressions, but also from the appearance on some parts of the inscriptions, copied by hand, of words which are invisible on all the casts taken.

I now proceed to the Memoir, which will begin by a verification of the alphabet, followed by a transcript of the inscription in Roman characters, letter by letter, with no other division of words than is found in the original. A grammatical sketch of the language comes next; then an analysis of all the inscriptions; and finally a vocabulary.

THE ALPHABET.

The Scythic alphabet, or rather syllabarium, is composed of about a hundred characters, of which two at least appear to be ideographs; ten are very rarely employed; and a few of these may be merely varied forms of some of the others. Each character represents a syllable, which may be either a single vowel, or a consonant and vowel, or two consonants with a vowel between them: examples of these are that in characters whose sounds are known more or less accurately, I have always used one of the vowels a, i, or u, as in the Persian language, from which chiefly any notion of the power of the Scythic characters has been obtained: whenever the vowel e or o is used, it is an indication that I know nothing of the power of the character, and

that the syllable representing it has been taken for the purpose of identification, and to avoid the awkwardness of having to read a character without a sound. In every case of doubt I have adopted the power proposed by Westergaard in his able Memoir, printed in the Memoirs of the Society of Northern Antiquaries, Copenhagen, 1844, to the value of whose results, though based on very insufficient materials, I can bear the fullest testimony.

Many of the characters resemble those of the Babylonian alphabet, and it is probable that the more civilized Babylonians adapted their cumbrous mode of writing to the language of the uncivilized Scythians, in the same way as we employ the Roman alphabet for the languages of Africans and Polynesians, using only such characters as are wanted The Babylonians thus were able to effect their in the new language. object by one-third of the characters which they used in writing their own language, discarding a very superfluous amount of homophones and ideographs which had been either the result of a transition from hieroglyphs or picture-writing, or else were invented for the purpose of concealment, and of retaining the art of writing in the hands of a privileged few. This similarity of form has frequently aided in assigning the power of a Babylonian or Scythic character, in cases where the amount of evidence was greater on one side than on the There is usually some difference of shape between the Babylonian and Scythic group, as there is between two different specimens of the same Babylonian character; but they are generally nearly enough alike to be recognizable: as examples, the following may be adduced:-

In forming the characters at Behistun there is more elegance in the shape and grouping of the wedges than at Persepolis and elsewhere: in the former we have \Longrightarrow , where the latter has \Longrightarrow ; and generally the stiff wedges of the latter are all of the same size, and placed parallel to each other, while those at Behistun have a curved outline: when four are together, the middle ones are much smaller than the others, and the wedges closing a character horizontal at Persepolis converge in the Behistun Inscriptions.

In one or two points of phonography this alphabet resembles that used by the Tamils: there is no distinction made between the surd and sonant consonants at the beginning of a word, and in the middle of a word the same consonant must have been pronounced as a sonant

when single, and a surd when double. The Da of Darius, for example, is made by the same character as the Ta of Takabara; and the Ku of Kurus and Kuganaka does not differ from the Gu of Gudrus: examples of the double consonant in the middle of words are Gumatta, Kappissakanis, Yuttana, and very many others. This rule is not precisely without exception, but it is very generally observed.

I have arranged the alphabet in the following order:—vowels, labials, gutturals, dentals, aspirates, liquids, and sibilants, concluding with the semi-vowel y. In alleging the evidence for the sounds attributed to each character, the admitted corresponding Persian word is given, as transcribed by Colonel Rawlinson.

VOWELS.

1. \ \ a.—This character occurs in the following names:

¥¥≒ Y≒►−Y ≿Y [A rak ka] III. 36. Arakka.

| A ak ka van ni s] 1. 5. Ha khámanish.

TYF MY (Y- MY [A s si na] I. 58. Atrina.

ĬĬ = ≦ĬĬ (Ĭ - EĔŇ -Ĭ = EĔŇ ≦ĬĬ [A s și ya ti ya s] II. 84. Atriyatiya. ĬĬ - Ĭ = EĔŇ ĔŇŊ ≦ĬĬ [A u ti ya ru s] II. 46. Autiyára.

This character appears not to have been used otherwise than as an initial.

2. $\not\models$ i.—The evidence for the value of this character is much less weighty than for the vowel a; but the power seems not less certain. The only names I find it in are these—

Ϋ̀, ⊢ΥΥΫ́ ΕΕ ΕΕΫ́Υ [A ri i ya] 1. 13. Hariva.

FYYY EF EFYY YEY II. 33. [Hu i ya va], of which the Persian transcript is mutilated.

E⊨ EFÝY < ⊢≒Y [I ya u na] I. 11-2. Yuna.

The references are made to the columns at Behistun; those in small Roman numerals refer to the minor Inscriptions, which are not generally engraved here.

But the concurrence of the Babylonian E, which is certainly i, and the sounds of the compound Scythic E Y and Babylonian Y, which are as certainly ya, give the highest probability that the power of this character is the one given.

3. (u.—This vowel is found in the following names:

4. $\not\models \uparrow \uparrow c$.—This character has not been found hitherto in any name, and the only evidence of its power is the sound given to the similar Babylonian character $\not\models \uparrow \uparrow$.

LABIALS.

The preceding remarks upon the confusion of the surd and sonant powers of the consonants are valid here. There are, however, at least two distinct forms of one of the combinations in which the labial consonant appears, though the difference is not that which we make between b and p. I have called one of these forms pa and the other ba, for the sake of distinction merely; there was no reason why the appellations should not have been reversed. I believe the consonant was the same in both.

5. \(\sum_1 \) ba.—This character is found in the following proper names:

EY FY- SY [Ba pi lu] II. 1. Babiru.

EY - YY EY [Ba ik tar ri s] vi. 17. Bakhtarish.

EY -YY EEYY -YE WYY [Ba ga ya ti s] I. 41. Bagayadish.

EY -E- (Y- EYY [Ba ak şi s] II. 85. Bakhtarish.

-EYE EY [Ar ba ya] I. 11. Arabáya.

⟨E> ႍ◯ [Vi s ta as ba] I. 3. Vishtáspa.

Tak vas ba ta] H. 61, 63. Khamaspáda (?).

トイトドトリラ 選上 王 ト [Pa ti ik rab ba na] 11. 75. Patigrabaná.

上】 上】 上】 トリト トリント (トニア) [Ba ka pi ik na] 111. 91. Bagabigna.

🖭 🎹 🏋 [Barsa] xv. 13. Pársá.

Eight of the above words have ba in Persian, and four have pa, corresponding with $\nearrow \uparrow$. It is also found xi. as a transcript of the Persian word Paruzanánám, made

EY FYYY YY ≻FY ≻FY FYYE [Ba ru za na na m.]

The character has a similar value in Babylonian.

6. $\rightarrow \langle pa \text{ is found in these words:}$

These suffixes are not added indiscriminately, but the termination fellows words whose last syllable begins with a liquid or semi-vowel, while >< follows those beginning with any other consonant; we have thus Assura-fa, Arbaya-fa, Yauna-fa, &c., for Assyrians, Arabians, and Ionians; and Vata-pa, Sakka-pa, Markus-pa, &c., for Medians, Sacæ, and Margians. This is not inconsistent with the principle of vocalic harmony as prevalent in the Manchu, Mengel, and Turkish languages, in all which certain consonants always affect certain vowels.

8. ►Y- pi.—Found in the following words:

EYYY XYY FY- XYY [Chi s pi s] I. 4. Chishpish.

≽Y ⊧Y- ≽Y [Ba pi lu] II. 49. Babiru.

FY FY FY FY (- FY) [Ka p pi s sa ka ni s]
III. 24. Kapishkanish.

EY ニゾニーー トリラ (トニゾ) [Ba ka pi ik na] III. 91. Bagabigna.

This character has the same value in Babylonian.

9. 🚖 – pu.

≽γ ≽γ [Ba ka pu uk sa] III. 91. Bagabuksha.

FYYY DE FYY [Kan pu chi ya] I. 24. Kambujiya.

Fry Fry [Nab pu ni ta] III. 38, 52. Nabunita.

Made E in the Artaxerxes Inscription. The Babylonian

→ L has the same value.

10. ►Y par.

-Y ((([Par san] I. 10. Pársa, Persia.

-Y >-YYY [Par sar] II. 38. Pársa, a Persian.

-Y EY Y- [Par thu vas] II. 68. Parthwa.

(E) EE E- Y -Y -EY [Vi in ta par na] III, 42-3. Vida-frana.

Œ►ĬĬ ►Ĭ ►Ĭ ►ŒĬĬ► [Ta ka par ra] vi. 24. Takabara.

∠ΥΥ ►Υ Ε-ΥΥ [S par ta] vi. 22. Sparda.

-E-< - Kau par va] 111. 90. Gaubaruva.

FY FYYY YY FY FY FY FY [Par ru za na na m] Paruza-nánám, in the small Inscriptions.

The similar Babylonian + is read bar.

11. \ \ far.

ԷΥ -Υ⊨ ΕΕΥΥ [Far ti ya] I. 23. Bardiya.

FY FMY FIT - F FIT [Far ru var ti 8] II. 50. Fravartish.

Framátáram, in the small Inscriptions.

This letter appears to have the power of f only, when coming before a syllable beginning with r, which is its usual position; and unless when spelling, I represent it by f only in such cases, writing Frata, Fravartis, instead of Farrata, Farravartis.

- 13. $\models \mid p$.—The only proper name including this letter is $\models \mid \vdash \mid p$.—The only proper name including this letter is $\models \mid p$. $\models \mid p$.—The only proper name including this letter is $\models \mid p$. [Ka p pi s sa ka ni s] III. 24. Kapishkanish. It is true that it occurs in the name of Vahyazdata, in the detached inscription II; but as the same name is written several times with $\models \mid p$ t, instead of $\mid p$, and the word requires t, there can be little doubt that $\mid p$ is an error of the engraver. The character also occurs at the end of names in the Naksh-i-Rustam Inscription, apparently forming a plural, instead of $\mid p$ if $\mid p$ or $\mid p$ this seems decisive as to its being a labial. In Babyloniau it has the power of a terminal p, such as I ascribe to it.

It may be observed here, in respect of these terminal consonants, that those ending with k and n have each three forms, one of which appears usually to follow the vowel a, another i, and the third u; as ak, ik, uk; an, in, un. Those with r and s have each two forms, and, as a matter of convenience, I have distinguished them by the omission or addition of the vowel a, calling one set r and s, the other ar and as. This is done when transcribing or spelling merely; but when the inscriptions are divided into pronouncible words, I write ap and at for the initial p and t, and t and t for the initial t and t and t and t for the initial t and t and t and t for the initial t and t and t and t for the initial t and t and t and t for the initial t and t and t and t and t for the initial t and t and t and t and t for the initial t and t and t and t and t for the initial t and t and t and t and t and t for the initial t and t and t and t and t and t for the initial t and t and

14. -- af.—The authority for this value is but small, and I have had some idea of calling it ef as a mark of ignorance. It occurs twice in line 7, col. II., in the word meaning "Susiana," which is usually written -- = , and this would seem to give the vowel. In col. I. 40 there is a word >- YE EEYY > EEYY VY, which I believe to be a transcript, and not a translation, of the Persian patiyávahiya, somewhat clumsily rendering it af ti ya van I think the character occurs in col. III. 36, in the word -- - YE E-YY, Handita, in Persian, as read by Colonel Rawlinson, in his Notes and Corrections, page v.: but the value of the Persian >= is not certain, and the Scythic transcript is far from clear: it appeared at first to be Y--; but then the perpendicular required before proper names would be wanting. It seems, on the whole, unsafe to draw any conclusion from this name, and the transcription of is here provisionally retained; perhaps a nasal $\tilde{a}n$ might conciliate all: we should have Andita for "Handita," and the Susians would be Amardi, an identification of some interest.

There is no authority for either of these values. I have taken per for the first, because I find it in the words

ing in all probability "cars," in Zyrianian pely), and in the word $\vdash \bigvee \vdash \vdash \sqsubseteq \bigvee \vdash (\text{II. } 58, \text{ "crucified"}(1), \text{ in Ostiak perna, "a cross"}).$ The value of po for $\bigvee \vdash \text{I}$ take from Westergaard, on the ground of its often following the character $\biguplus \bigvee ap$ in the same word. I am very much inclined to think he is right.

GUTTURALS.

The observations at the beginning of the Labial Series are valid here: we have two ka's and two kar's, which I distinguish by varying the consonant, but without supposing that such a distinction really existed in the language. In fact, I am on the whole of opinion that the difference was rather in the vowel.

17. Ka.-Found in these proper names:

ŢŢ⊨ Ţ≒►►Ţ ⊭Ţ [A rak ka] III. 36. Arakha.

Y ► Y ► Y [Rak ka an] H. 54, 73. Ragú.

V - E- ► [Sa ak ka] I. 14. Saka.

🚉 🛌 🖒 🎁 [Ba ka pu uk sa] III. 91. Bagabuksha.

EY EY - Y E - TY Ba ka pi ik na] III. 91. Bagabigna.

Ka is also found in the names of Arakadrish, I. 27; Akhámanish, I. 5; Varkána, II. 68; Vahuka, III. 92; Takabara, vi. 24; Tigrakhuda, vi. 20-1; Zaraka, vi. 18; Kráka, vi. 25; Sakuka, and perhaps some others.

¹ In this and similar cases I am compelled to anticipate. I hope to be able to show that the Ostiak, Zyrianian, and other Ugrian tongues are allied to the languages under investigation; but in the meantime the statement in the text must be taken quantum valcat. The transcription, at all events, is left with the yowel e, the sign of doubt or ignorance.

→ こく () こと こと こと [Gau va t ta] I. 27. Gaumata.

-E- / YEY [Gau par va] III. 90. Gaubaruva.

19. $\rightarrow YY \Rightarrow ga$. This is found only in the word

The impression is not very clear; but I think it is certain. Made the interest in the Artaxerxes Inscription. The guttural is corroborated by the Babylonian - 11 & gi.

20. (Y) ki.—Not found in any proper name. Westergaard (p. 326) supposes it—no doubt correctly—to be a guttural, and prefers the value of kho. I rather take ki, for greater simplicity, and because the similar Babylonian (E) has that value. As a corroboration of its power as a guttural, cf. II. 22 and II. 38, where ikka and ikki have precisely the same signification; compare also the Parsanikka of I. 1, and the Parsanikki of the detached Inscription A, and of I. 58 and 61.

22. **Y** ₹ ku.—In

YEY YE MY [Va ku s] I. 26. Magush.

YE FYY Y-< FYYY KYY Ku un tar ru s] II. 50. Gudrush.

Y-YYY EEY E-YY YYE MYY [That takus] I. 14. Thatagush.

Y [Ku și ya] vi. 25. Kushiyá.

Y | Ku uk kan na ka an] II. 5.

Kuganaka.

The similar Babylonian [E] is pronounced ku.

22. -YYY kan.

Westergaard suspected the value of this letter (see p. 297), but he sitated to place it on his list.

23. \(\sum_kar.\)

24. **Է丫Էϔ** gar.

25. 🚬 kas.

EED ES [Sar ra in kas] I. 12. Zaraka. The beginning of this name is lost; in vi. 18, the orthography is EMM - EMM - EMM - EMM [Sar ra an ka]. The character is made kas rather than ka, because most of the months end in s; so far that where no syllabic character ending in s exists, EMM s is added, as

We find → always put for > (in this Inscription; as >) instead of

in Viyakannas. It is moreover unlikely that we should find another form of ka, having two already. I have more than once thought that this and similar varieties differed from the usual form by a change of vowel only, and that they were used to represent the vocalic harmony characteristic of the Tartar tongues; and it is certain that the characters which I name kas, tas, van, &c., come more usually after the narrow than the broad sounds, as though they ought to be pronounced ke, te, ve. This subject requires further investigation; but it would require more leisure and greater skill in Tartar orthoëpy than I possess.

The Babylonian Fig. of the same value, may have been the prototype of this character.

-Y≒ -YY⇒ -ŒYY- [Ti ik ra] II. 29. Tigra.

→ 「「「「「「「「「」」」」 「「Pa ti ik rab ba na」 II. 75.
Patigrabaná.

「「「「「「「」」」 「「「Ba ka pi ik na」 III. 91. Bagabigna.

This character is not found in any other proper name on the Behistun Monument; but in common words it comes after syllables which do not terminate in i. At Persepolis, and elsewhere, it is found in proper names also after syllables ending in α , and as an initial:

The Babylonian A reversed would be nearly the same character; its power is similar.

I believe this to be the Babylonian , which has the same sound; the addition of the portion is the principal difference between the characters.

I have no authority whatever for naming either of these characters; there is no reason for giving the names here affixed to them further than the convenience of having some sound appropriated: any other syllables would have been equally defensible. The first occurs in one word only, which is repeated, and it follows the character which I have named, with a certain degree of probability, po. This would

induce a conjecture that the sound was one which began with the vowel o or u; and we have a Babylonian character E, not very much unlike it, sounded uk; but the rare occurrence of the character, and the series of conjectures which would be required, induce me to allow it to remain as it is. Westergaard proposed ko for the second character, which signifies "a king," and I follow him; but if the opinion expressed in the note at page 10 be well founded, the syllable could not have begun with k. In the Artaxerxes Inscription, the word seems to be XY E or XY but I cannot read it. The last character occurs once only.

DENTALS.

Eleven characters appear to be appropriated to the unaspirated dentals, ten of which run in pairs; giving to the sounds ta, ti, tu, t, and tar, two characters each. It might be supposed at first sight, that one set of characters represented the sound of d, and the other that of t; but the incorrectness of that notion will be seen in the examples. The question then arises: In what do they differ? and to this my answer is, that they differ in the same way as the dentals differ from the so-called cerebrals in the Indian alphabets. I will here express my conviction that the sounds called cerebral are peculiar to the Tartar or Finnish class of languages; that the really Indian languages are all of Tartar origin, or, at least, that their phonetic and grammatical affinities are Tartar; and that the writers of Sanskrit adopted the sound from their Indian neighbours, in the same way that the Scandinavians appear to have adopted a similar sound from their neighbours, the Lapps, who are undoubtedly Tartars; the Icelanders, who retain the old Scandinavian language, pronouncing the words falla and fullr as though written fadla and fullr.1

It is certainly the ease that this peculiar articulation has not been noticed as cerebral, so far as I know, by the writers who have treated of those languages; but this may be accounted for from the fact that Tartars have had few, if any, native grammarians; that, generally speaking, their languages are unwritten; and that, where written, the alphabet, not having been adopted by themselves, but given to them by nations more civilized than themselves, the difference between the dentals and cerebrals was not striking enough to a foreigner to induce

¹ See Rask's Icelandic Grammar, p. 21. Stockholm, 1818. 8vo.

him to invent new characters to designate the sounds new to him. But the existence of a t or d convertible into l is well known to Finnish philologers, and many examples may be given of that convertibility. A number of words may be cited in Ostiak (in which language the sounds are most distinct), where t or d becomes l in other dialects: thus tau, a horse, is to in Magyar; teda, winter, becomes tel: tet, full, is tele; teu, a bone, luu, Finnish; tunt, goose, lud, Magyar; tut, fire, tuli, Finnish; had, to die, is hal in Magyar, and kol in Cheremiss; hud, to hear, Zyrianian kul; yit, the under part, Cheremiss yl; met, deep, Magyar mély; midad, to hire, medal, Zyrianian; pet, ear, Zyrianian pelj; and the number might be considerably increased. Castrén, a Finnlander, in his Ostiak Grammar uses distinct characters for the cerebral and dental d and t, though not giving them these denominations, and directs that the former should be pronounced somewhat aspirated, with the addition of l, as dhl or dl, and the or te; observing that similar sounds occur in the Lappish and Finnish tongues.1

We shall first give the dentals.

32. **∑**⊢] ≀ ta.

E-II -III(EEN IEI (MI [Ta ri ya va us] passim.

Darayavush.

E-II EI (I- MI [Ta tar şi is] II. 21. Dadarshish.

E-II MI -I -I -EII- [Ta ka par ra] vi. 24. Takabara.

=\ -\\=\\=\\\ [Far ra ta] II. 79. Frada.

- | E-| E-| [Yu t ta na] III. 90. Utana.

(E MY E-YY E MY [Vi s ta as ba] I. 3. Vishtáspa.

TY FY Y-< - TYY FY E-YY [Sattar rit ta] II. 10.

Khshathrita.

- 芝-〈 [芝] | 芝-|| [Gau va t ta] I. 27. Gaumata.

Ostiak Grammar, p. 7. St. Petersburg, 1849. 8vo. I use the word Tartar in its widest signification, without wishing for one moment to insist upon its propriety; I mean nothing more than the "Allophylian" of Dr. Prichard.

E-II is found also in the names of Nabunita, III. 38; Mada, 1. 37; Vahyazdata, III. 1; Saparda, vi. 22; Daduhya, III. 91; Ardashtana, X.; Hagmatána, II. 56; Khamaspáda, II. 61; Vidafrana, III. 42-3; Tigrakhuda, vi. 20-1; Thatagush, I. 14; Gadara, vi. 19; Suguda, I. 13; Auramazda, and perhaps some others.

33. **-Y=** ti.

-Y= -YY> - EYY- [Ti ik ra] II. 29. Tigra.

ΣΥΫ́ ►Ϋ́ ΕΕΫ́ [Var ti ya] III. 52. Martiya.

YE YY EYEYY -YE EEYY [As sa gar ti ya] II. 59. Asagartiya.

►Y -Y = EFY [Far ti ya] I. 23. Bardiya.

FY FYYY FYF FY [Far ru var ti s] II. 50. Fravartish.

Also in Bagayadish, I. 41; Atriyatiya, II. 84; Autiyara, II. 45; Patigrabana, II. 75; Naditabira, I. 59; Harauvatish, I. 14.

34. - EY tu.-Found in no other names than these:-

EED - EY MY [Si in tu s] vi. 19-20. Hidush (India).

片 片 三 二丁 [Ka t ba tu ka] vi. 22. Katapatuka.

Both these words are mutilated in Westergaard's copy; but the letter > I is uninjured, and there seems no doubt of the power. The similar Babylonian > I has the same power.

EIII MY FED AND IN II. 59, and
EIII MY MY MY MY IN III. 59, and

36. EX tar.

| Nabukudrachara. | Nabukudrachara. | Nabukhudrachara. | Nabukhudrachara. | Nabukhudrachara. | Nabukhudrachara. | Nabukhudrachara. | Nabukhudrachara. | Nabukhariah | Nabu

Made by error EIII in Detached Inscription.

37. YY≡Y tas.

∑ | ⊨ | | [Su uk tas] I. 13. Suguda.

EYEYY YEY -< YYEY [Gar va pa tas] II. 76-7. Garmapada.

See \(\subseteq kas\) (No. 25), for a reason why the sound of s is added to this syllable. At Naksh-i-Rustam, Sogdia is written with \(\subseteq \gamma\), indicating the resemblance of sound to this syllable.\(\text{Observe also}\) that the word yuttas, he did, is written \(\subseteq \gamma\) \(\subset

The second letter in the name of this province at Naksh-i-Rustam is , as appears from Professor Westergaard's Note, page 293; he thought he saw \(\), but having no precedent for the form, he wrote it \(\)\(\)\(\)\(\)\(ku. \)

addition of ti, E-YY Seconds YY=Y. Sec III. 30, yuttasti. This makes it probable that YY=Y is shorter in sound than E-YY SYY.

38. **►** \ t.

YFWY FY E-YY YE WYY [That takus] II. 3. Thatagush.

- | Y E- | Y - Y [Yu t ta na] III. 90. Utana.

ĭĭ γĭ = F - EĬĬ - [S ku t ra] vi. 24. Skudra.

►Y ►Y ►Y ►EY ►Y [Ka t ba tu ka] vi. 22. Katpatuka.

Y = Y-< - YYY = E-YY [Sa t tar ri t ta] II. 10
Khshathrita.

(- -Y= =Y -< (=Y= [Ni ti t pa al] I. 59. Naditabira.</p>

When this letter precedes $\uparrow \uparrow \uparrow$, or when it is the initial character of a word, I find it, at Behistun, always of a different shape, having two unequal parallel strokes, instead of two of equal length slightly converging: there may be some difference of sound which I am unable to appreciate. In transcribing the altered form, I put an accent over the t. This form is found in the following names:

YY > YY - [Ṣa t şa an] I. 72. Zazana.

Egypt).

EYY FY [Su t za] II. 25. Lost in Persian, but Zuzu in Babylonian.

We now come to those which I suppose to be the cerebrals; and it may here be observed that of the five characters which I assume to be such, two at least may be dentals, and their corresponding dentals would in such case be cerebrals, if the theory be true. I distinguish this class of sounds in transcription by placing a dot under the t.

As a general rule, when I transcribe the sentences into separate words, I put a grave accent over the compound syllable, making \textsty \

39. For ita.—This letter does not occur in any proper name; but the Persian awaschiya is rendered by for For I [yu pa ta] in xv. 20, and for I [yu pa ta] in xvii. 25, and the word "vita," of frequent occurrence, is made for I [yu pa ta] in xvii. 25, and the word "vita," of frequent occurrence, is made for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and for I [yu pa ta] in II. 23, and [yu pa ta] in II. 23, and

40. EYYYE i.—One reason for supposing this character to represent it is its interchanging with $\nearrow \not\models$ in the word Afarti, which is used for Susiana and the Susians. It is true that Afarti is used for the place, I. 10, II. 2, &c., and Afarti for the people, I. 57, III. 50; but the sounds must have been allied. A still stronger proof is the word $\not\models$ YYE $\not\models$ Y— [ti pi], "a writing" or "tablet," a transcript of the Persian dipi, used also in the Kapur-di-giri Inscription, as equivalent to the lipi of the Girnar Monument. This appears decisive as to the cerebral character of $\not\models$ YYYE.

42. Y-< tar.

⟨E⇒ Y-< -= Y [Vi tar na] II. 13. Vidarna.

| E = E | I | - E | - [Va ak s tar ra] II. 60.

Uvakhshatara.

YE FYY Y- FYY Ku un tar ru s] II. 50. Gudrush.

Y = Y Y-< - YYY = Y \(\bullet Y \) \(\bullet \) [Sa t tar ri t ta] 11. 10. Khshathrita.

43. EE !.

► 三一〈 | 三 | 二三 | 三 | | [Gau va t ta] I. 27. Gaumata.

| That takes | I. 14. That agush. In II. 3, we have | instead of | | |

E-Y EEY [Ta t tu van ya] 111. 91. Daduhya.

(於 竺) 医-|| 医-|| [Vi s ta ţ ta] III. 1. Va-

The Babylonian character has the same sound.

- 44. **►**|||**►**||| te. II. 58.
- 45. **► Y-** ⇒ tye. I. 23, 33; III. 73.

There is no evidence as to the sound of either of these characters. The last was named tye, because it was composed of the groups $\succeq \uparrow$ and $\succ \rightleftharpoons$. It might be am, from the resemblance of the Babylonian $\succeq \uparrow \circlearrowleft$.

ASPIRATED DENTALS.

46. Y= YYY tha.

| FIN FEY E- | YE WIN [That takus] I. 14. Thatagush.

That his kar richis] II. 35.
That his kar richis i II. 35.

This seems decisive of the etymological connection of \(\frac{1}{2} \) and the Persian \(\frac{1}{2} \); but the pronunciation may have been more like z. The similar Babylonian \(\frac{1}{2} \) is made \(\frac{1}{2} \) Colonel Rawlinson.

47. 全国 thu.

EIM EIM [Thu r va r] H. 27. Thuravahara.

- Par thu vas II. 69. Parthwa.

These examples are decisive, and, as an additional evidence, we have the form of the character, composed of \rightleftharpoons and \biguplus , which will be shown to have the sounds of si and su; combinations of sibilants appear generally to produce a modification of t, as in Atrina, Atriyatiya, and Chitratakhma.

ASPIRATES.

Two characters only are set down as aspirates, $\bigvee_{i} hi_i$, and $\succeq \bigvee_{i} hu_i$ and of these the latter has no positive claim to the denomination. Possibly some of those letters which are unappropriated may have

represented aspirates; but until we have further evidence, this must remain undetermined. The syllables hi and hu are certainly near approximations to the real sounds.

48. yy hi.

Y-YYY YY \(\times -\formall Y\) \(\times Y

THE MY - TY TY - TY - TA hi na hi ra] I. 59. The Persian has only Aina left; the Babylonian has

E-YY YY EEYY ⟨ ≦YY [Ta hi ya u s] I. 25. Dahyaus.

-- - TE EFÝY > EFÝY Ý [Af ti ya van ya hi] I. 40-1. Patiyavahi.

The Babylonian \bigvee is the same character, but its value appears to have been ha.

49. **\ \ \ \ \ \ \ \ \ \ \ hu**.

FIII EF EFI EI [Hu i ya va] II. 33.

The Persian has only U....ama; the Babylonian is lost.

FIII FIII - FII- - FI [Hu fa ra tu] I. 72. Ufratuva (Euphrates).

This word is faint; but the first two letters at least are pretty certain.

In the termination uba, the first letter is sometimes \succeq \text{\text{Y}}\text{\text{ and sometimes}} and sometimes \succeq \text{\text{Y}}\text{\text{\text{ y}}} : cf. II. 25, 33. The Persian dahyaush, province, is transcribed in four different ways, the sound between h and s being made by \succeq \text{\text{Y}}\text{\text{\text{y}}} \text{\text{\text{y}}} = \text{\text{Y}}\text{\text{Y}} \text{\text{y}} yahu, \succeq \text{\text{Y}}\text{\text{\text{y}}} \text{\text{y}} u, or \vDash \text{\text{Y}}\text{\text{Y}} hu only; this is decisive as to the value being some modification of u. The similar Babylonian \equiv \text{\text{\text{Y}}\text{\text{\text{i}}} is certainly hu or u.

50. → YYY → he.—This character is found, I believe, only in the word → → (?) ► Y → YYY → YE → ► Y in I. 67. I have no clue to its value, and the signification of the word is not quite sure.

LABIAL NASALS.

All the consonants under this head have the values of both m and v or w, or else the same sound serves to express both ideas. The same character expresses the ma of Gaumata, and the va of Vivana; and the initial sound in the name of Vishtaspa is made by the same character as the second element of Armenia. If, therefore, we choose to give the same invariable power to the same character, we must call Darius and Media either Dariyamaus and Mata, or Tariyavaus and Vata. I have always used the v in spelling, except for the terminal consonant, which I render by m; but in dividing sentences and making words for reading, I choose the value which sounds best, or is found, for any other reason, most convenient. The same confusion is found in Babylonian; and the Celtic languages exhibit very numerous instances of the convertibility of m and v.

51. E va.

YEY YE ≃ [Va ku s] I. 26. Magush.

| E | E - | Va ta] I. 37. Mada.

-E-(II E E I [Gau va t ta] I. 27. Gaumata.

THE - I TE - I [A na va ak kas] II. 43. Anamaka.

🏋 🕻 🖒 片 [Va u uk ka] III. 92. Vahuka.

YEY (E MY Y [Va u vi s sa] II. 37-8. Vaumisa.

EI M EI M [Thu r va r] II. 27. Thuravahara.

This letter is found also in Arshama, I. 3; Uvakhshatara, II. 10; Dariyavush, Hagmatana, II. 56; Garmapada, II. 75; Hariva, vi. 17; Parthwa, II. 3; Uvárazmish, vi. 15; Harauvatish, III. 25; Uhyama, II. 33; Vivana, III. 21; and Marus, II. 16.

⟨E> = YY E-YY YE = Y [Vi s ta as ba] I. 3. Vishtáspa.

(於 至) [Vistatta] III. 1. Vahyazdata.

⟨EÞ ÑY ►Y ⟨► EÞÝ [Vir ka ni ya] II. 68. Varkána.

(E) EFY FYYY - Y Y [Vi ya kan na s] II. 72. Viyakhna.

(E Y-(- Vi tar na] II. 13. Vidarna.

⟨E> ⟨E| ► | [Vi va na] III. 21. Vivana.

| E| -E|| - E|| (E: E|| [Varasvis] vi. 18.

Uváraznish.

YEY (E CYY Y [Va u vi s sa] II. 37-8. Vaumisa.

►運汽車 〈E KY [Ar vi ni ya] I. 12. Arminiya.

This character is equivalent to the Babylonian (,, and the sound is the same.

53. vu.—This is found in no other name than

→ ► ↑ ↑ ► ↑ ↑ ↑ ► ↑ [Vu t şa ri ya] I. 11; II. 2-3. | Mudráya

→ ► ↑ ↑ ↑ ► ► ↑ ↑ [Vu sar ra ya] vi. 21-2. (Egypt).

I have no doubt of the power, and Colonel Rawlinson is of opinion that it is merely a graphic variety of the Babylonian , which has the same value. It has been confounded hitherto with , and , It is the first letter of the word , FYY murun, the earth, allied to the Ugrian mu.

54. 🝃 van.

YY = → E → Y > ⟨ → ≦ | Y [A k ka van ni s] I. 4-5. Hakhámanish. E|Y = > ⟨ → ≦ | Y [M van ni s] II. 6. Imanish.

E-Y FFY FY [Tattu van ya] III. 91. Daduhya.

-- - TE EETY > EETY Y [Af ti ya van ya hi] I. 40. Patiyavahi.

The sound of this character may have been ve, as proposed by Westergaard, but the convenience of distinguishing the characters wholly unknown, by the vowels e and o, determines the transcription here adopted. Some grammatical reasons also will be seen which may induce a preference for the sound of van.

ԷΥΥ ⊢ ► ΕΕΥΥ [Var ti ya] III. 52. Martiya.

ΣΪΪ- ΥΙΈ ΞΊΙ [Var ku s] II. 79. Marguva.

EYY- EYY [Var tu ni ya] III. 91. Marduniya.

FY FYY FYY- Y Far ru var ti s] II. 51. Fravartish.

The Babylonian alphabet has the same character.

56. Y- vas.

Tak vas ba ta] II. 61. Khamaspáda (1).

-Y EY Y- [Par thu vas] II. 68. Parthwa.

-- (-EII- I- E-II [An u ra vas ta] Auramazda.

The Babylonian sound of this character was vi.

To prevent ambiguity, when syllables are not divided, I sometimes write this vàs. See note to No. 37, page 23.

57. - Y rach.—In Westergaard's Median transcript of the Naksh-i-Rustam Inscription, line twenty-five, we find the word

58. **E**|| **E** m.

TY Y EYE EY [R sa m va] I. 3. Arshama.

-ŒYE -YYY ⟨ ŒĔŶŶ -ŒYY- ĔŸĬĔ -ŒY [Ar ri ya ra m na] I. 4. Ariyaramna. EYYE ▷ ⟨- ŒYY [M van ni s] II. 6. Imanish.

It is found also for the final m in the following transcripts of Persian substantives, in Westergaard's copies published by Lassen.

(Y- EEYY -Y= EYYE [Si ya ti m] Shiyatim.

Œ-YY Ý E=ÝY ⟨ -=Y =Y= [Ta hi ya u na m] xv. 7.

FY - EII - IEI E-II - EII - EI

This circumstance, and the awkwardness of a final v, has determined me to transcribe this character always by m.

In III. 14, the character is made, by the error of the sculptor,

- 59. Fry ven.—This syllable is used because the word Fry Fry (a man) may be connected with the Mordwin loman: but I would not set it down even as probable, and therefore the mark of ignorance is retained. I rather think the final sound was r.
- 60. $\longrightarrow \langle \langle \langle \uparrow \rangle \rangle$ mon.—This character means a month, which is the only reason for giving the syllable mon. The character is a mere graphical alteration of the Babylonian $\langle \downarrow \langle \langle \downarrow \rangle \rangle$.

NASALS.

61. ► \ na.

YY⊨ ≒Y (Y- -⊨Y [A s și na] I. 58. Atrina.

(E) EE E- Y -Y -EY [Vi in ta par na] II. 89-90. Vidafrana.

(E EEN FIN → Y Y [Vi ya kan na s] II. 72. Viyakhna.

YV トン YEY トモト に [A na va ak kas] II. 43. Anamaka.

(E> YEY - Y [Vi va na] III. 21. Vivana.

Found also in Ariyaramua, I. 4; Patigrabaná, II. 75; Utana, III. 90; Yauna, I. 11-2; and in one place only, III. 52, Nabunita is written with - instead of -.

The Babylonian > \ \ \ \ \ \ \ \ \ \ is probably the same character.

62. (> ni.

-EYE (E (- EEY [Ar vi ni ya] I. 12. Arminiya.

YY → E → Y > (- Y [A k ka van ni s] I. 4-5. Hakhá-

EYYE > (- YY [M van ni s] II. 6. Imanish.

(E⇒ m ► (- EEN [Virkaniya] II. 68.

=Y =Y =Y = ≤YY Y =Y (- ≤YY [Kappissakanis]

Naditabira.

ΣΥΥ- ΣΥΥ (- ΕΕΥΥ [Var tu ni ya] III. 91. Marduniya.

⟨► ► YY YY EEY [Ni s sa ya] I. 43. Nisáya.

This is perhaps the Babylonian , which appears, however, to have had the sound of nu.

- 63. In a containing this character is that of Nabonidus, generally made [Nabonidus]. I have been inclined to read it nin or nit; but its occurrence as an intermediate syllable between the first personal pronoun and its genitive case-ending na, makes it likely that the sound was short. The Babylonian ni is the same letter.
- 64. The nab or nabu.—It is only found in two proper names, and never obsewhere.

The result appears to be that this letter had a nasal pronunciation, like the French an, more vocalic than consonantal. Zaraka, in I. 13, and Chitratakhma, in II. 59, have \(\begin{align*} \begin{alig

Holtzman, in a valuable paper, concludes, from the occurrence of the in the Median words meaning "God," heaven," and "Ormuzd," and in Babylonian, as well as from the omission of the insual before names, that the character is here a determinative only, and non-phonetic; but although the determinative power of the character is admitted, the merely vocalic nasal sound suits the name of Ormuzd sufficiently well; and the Pablavi Anhuma retained by the Parsees, gives some countenance to the appropriation of this value to the word. We have a curious passage in III. 61, where a false god appears to be called \times\in\times\

66. EES in.

(Ε) ΕΕ Ε- [Y -] -[Y [Vi iu ta par na] III. 89. Vidafrana (Ἡνταφέρνης).

ΕΕ - Ε[Σ[[Si in tu s] vi. 19-20. Hidush (India).

Σ[Y] ΕΕ - Σ[Sku in ka k ka] Det. K. Sakuka.

Ε[[Chi s sa in tak va] II. 59. Chitratakhma.

It is not clear whether FYE YE EEF FY [Ar as in ua] in Ins. x. is to be considered as a transcript of Athagina or not; but the names of India and Intaphernes appear to establish the value of the character. The Babylonian \$\infty\$, which has the same power, corroborates the value given.

NE = W Y-< = YYY = YYY [Ku un tar ru s] H. 50.

EY EYY Cundur in Babylonian.

There is no other authority, but the character never occurs except after a syllable terminating with u, and it serves the same office after the pronoun Hu, I, as is filled by EE after Ni, then. The Babylonian value and form also agree with this. The transcription is therefore adopted without hesitation.

¹ Zeitschrift der Deutschen morgenländischen Gesellschaft, Vol. V. p. 162.

I have no knowledge of the sound of either of these characters.

Liquids.

The Persian alphabet being without the letter l, no inference can be drawn by its aid as to any distinction between r and l in the Seythic alphabet; but as some of the names transcribed are known by their Hebrew and Greek equivalents, if we find any distinction made in Scythic where these equivalents have distinct letters, it is fair to assume that the l found in the names as written in those languages, represents the power of the Scythic transcripts. Now we do really find such a distinction made very generally. It is not invariable, for the last syllable of the name of Arbela is written like the second character of Phraates and Phraortes; but I do not think there is any other exception. At any rate, however the value of the distinction may be disputed, its existence is certain, and the use of r and l, as a means of indicating it, may be adopted.

71. - 上|| - ra.

| - 上|| - 上|| - 上|| [Far ra ta] II. 79. Frada.

| - || - ||| - 上|| - 上|| - L|| - L|

Also in Uvakhshatara, H. 10; Auramazda, passim; Takabara, vi. 24; Mudráya, I. 11; Skudra, vi. 24; Gandara, vi. 19; Zaraka, vi. 18; Arakadrish, I. 27.

The character is made sometimes in this way, $\succ \models \uparrow \uparrow \searrow \rightarrow$, which is not much unlike the Babylonian $\not\models \models \downarrow \uparrow \uparrow$, also pronounced ra.

73. **Էγ**ϳγ ru.

There is no other authority, but the appropriation is confirmed by the value of the Babylonian EY-.

75. ___ rak.

| Rak ka | H. 54. Rakhá.

76. Y\ = ras.

YE Ku ras] I. 39. Kurush (Cyrus).

YEY YE (ED ENY [Va ras vi ya] 1. 13. Uvárazmiya.

I had adopted at first the syllable rus, but I am inclined to think rus the better transcript. My reasons are that no other compound syllable has been found with any other vowel than a, and that in the proper name of Uvarazmiya, at Naksh-i-Rustam Y is replaced by I rus. I think the character , sounded rus in the Babylonian alphabet, is only graphically different from the one under consideration.

77. - EE ar.

-EYE (E) (- EEYY [Ar vi ni ya] I. 12. Arminiya.

- EYE -< - EYY- [Ar pa ra] II. 66. Arbira.

→上上上 EY [Ar ba ya] I. 11. Arabaya.

- 三三 - 三川- 〈「三」 - 「二 二川 [Ar ra u va ti s] 1. 14. Haranyatish.

-EYE - YYY [Ar ri va] vi. 17. Hariva.

► 直 | F| | Ar ri ya] vi. 11. Ariya.

-EIE -III(EEN -EII- EIIE -EI [Ar ri ya ra m na] I. 4. Ariyaramua.

I believe this to be always initial: it is sometimes made > \[\begin{aligned} \begin{aligned}

78. TY 1.

TI V JEY [R sa va] I. 2. Arsháma.

FIM F [Thur var] H. 27. Thuravabara.

This letter seems to designate the vocalic r which is found in the Indian languages. In transcribing, I use r without a vowel, unless when initial: it is then written ir to distinguish the letter from r is in r. In cases where there may be ambiguity, it is made by r is as in r wasir. The Babylonian r of the same value, is the same letter, the only difference being that the lower horizontal wedge is continued through.

81. There is no other name to give as evidence of this character than \(\sum_{\text{

83. (F)() cl.—Occurs once only, 111. 31: the value is adopted partly from the resemblance in form with the preceding, and partly from the Babylonian (F) cli.

SIBILANTS.

There are two sets of sibilants, as there are of dentals; and they probably differed from each other as s from sh, or as the Arabic ω from ω : the difference can searcely have been like that between s and z, because the distinction between surd and sonant appears to be unknown to the Scythic alphabet. In this uncertainty I have made a distinction between the characters by putting a dot under the s in one of the sets, which I omit in the other.

84. \$\forall sa.\$

\text{V} = \begin{align*} \begin{align*} \Sank \text{ka} & \text{I. 14. Saka.} \\
\text{E} & \text{V} & \text{E} & \text{F} & \text{E} & \text{Y} & \text{Chs a gar ti ya} & \text{II. 59. Asagartiya.} \\
\text{F} & \text{V} & \text{E} & \text{E} & \text{F} & \text{R sa m va} & \text{I. 3. Arsháma.} \\
\text{E} & \text{V} & \text{V} & \text{Va u vi s sa} & \text{II. 37. Vaumisa.} \\
\text{E} & \text{V} & \text{V} & \text{V} & \text{E} & \text{E} & \text{E} & \text{Chi s sa in tak va} & \text{II. 59.} \\
\text{Chitratakhma.} & \text{V} & \text{E} & \text{V} & \text{E} & \text{V} & \text{E} & \text{V} & \text{E} & \text{V} & \text{Sa t tar ri t ta} & \text{II. 10.} \\
\text{V} & \text{E} & \text{V} & \text{E} & \text{V} & \text{E} & \text{Sa ak sa ba va} & \text{II. 80. Khshatra-} \\
\text{V} & \text{E} & \text{V} & \text{E} & \text{V} & \text{Sa ak sa ba va} & \text{II. 80. Khshatra-} \\
\text{V} & \text{E} & \text{E} & \text{V} & \text{E} & \text{E} & \text{V} & \text{E} & \text{V} & \text{E} & \text{V} & \text{E} & \text{E} & \text{V} & \text{E} & \text{E} & \text{E} & \text{V} & \text{E} & \text{E

The Babylonian equivalent has exactly the same form.

páwa, a Satrap.

These words are restored from the copies of Westergaard, who has not distinguished from in any of his transcripts. The value given is confirmed by the derivation of the adverbed from the invariant from the adjective from the invariant from the adjective from the invariant from the invariant from the adjective from the invariant from the invariant from the invariant from the invariant from the copies of Westergaard, who has not distinguished from the copies of Westergaard, who has not distinguished from the copies of Westergaard, who has not distinguished from the copies of Westergaard, who has not distinguished from the copies of Westergaard, who has not distinguished from the copies of Westergaard, who has not distinguished from the invariant from the adverbing from the invariant from the invariant

86. EY su.

YE EY -EYY- [As su ra] II. 41. Athurá (Assyria). EY ⊧≽ YY=Y [Su uk tas] I. 13. Suguda.

This value is confirmed by the Babylonian alphabet, where forms the equivalent syllable.

87. **** san.

There can be no doubt about the sound of s in this character: for the final n I have only the value given by Colonel Rawlinson in his Babylonian alphabet.

88. 📚 - | | | sar.

- [Par sar] H. 14. Pársa, a Persian.

| Nabukhudrachara.

⇒-||| - E||- -- | ►| [Sar ra an ka] vi. 18. Zaraκa (Σαράγγαι).

► > FIII - FIII [Vu sar ra ya] vi. 21-2. Mudraya.

In the last three cases the consonant appears to be different from the ordinary s, and more like the z.

89. \\ as.

ĬĔ Ÿ ĔĬĔŇ ĔĬĔĚŇ [As sa gar ti ya] II. 59. Asagartiya. ĬĔ ŒĬ ĔĬ ŒĬĬŒ [As su ra] I. 10-1. Athurá (Assyria).

(E) [Vi s ta as ba] I. 3. Vishtáspa.

In transcribing, I write & when there may be doubt whether this character or the next stands in the original, as in Vistasba. The Babylonian 🗮 is the same character.

90. 3.—This letter is found following the vowel i in

⟨EÞ ≦⟨Y⟩ Œ-Y⟩ ⟨E Ĕ⟩ [Vi s ta as ba] I. 3. Vishtáspa.

EYYY XYY XY [Chi s pi s] I. 4. Chishpish.

YEY (E MY Y [Va u vi s sa] II. 37. Vaumisa.

Also in Harauvatish, I. 14; Hakhámanish, I. 5; Fravartish, II. 50; Imanish, II. 6; Dadarshish, II. 21; Thaigarchish, II. 35; Bakhtarish, II. 85; Uvarazmish, vi. 18; Chichikhraish, II. 5; Kapishkanish, III. 24; Chitratakhma, II. 59; Vahyazdata, III. 1; Arakadrish, I. 27.

It follows a in

(E) EFY FIII - Y Y [Vi ya kan na s] II. 72. Viyakhna.

THE EYY (Y- EEYY -YE EEYY EYY [As si ya ti ya s]
II. 84. Atriyatiya.

THE STY FINT - STY [A tu kan na s] II. 37. Persian lost.

YY CY (Y- - TY [A s și na] I. 58. Atrina.

「EY」をYY(E) ビYY [Va ra s vi s] vi. 18. Uvarazomish.

It follows u in

『正】 | Y 正 | Y [Va ku s] I. 26. Magush.

YY F FYY Y- FYYY KYY [Ku un tar ru s] H. 50. Gudrush.

YFM FEY E-YY YE MYY [That taku s] I. 14. Thatagush.

And in Margush, H. 79; Daryavush, I. 1; Hidush, vi. 19-20; Autiyára, H. 45. It comes as an initial, or after a terminal consonant, in

ĭĭ γĭĒ ⊧ĭ ►ŒĬĬ► [S ku tra] vi. 24. Skudra.

Uvakhshatara.

These examples demonstrate the purely consonantal value of the character. In pronouncing a word, it will rarely be required to give it a vowel; but when necessary, I make it is. The combination of two different characters with the sound of s is used to represent the Persian $\frac{1}{N}$ tr, as in the names of Chitratakhma, Atrina, Atriyatiya, and in the word $\frac{1}{N}$ $\frac{1}{N}$ $\frac{1}{N}$ Chitra, vi. 10. The Babylonian equivalent is made either $\frac{1}{N}$ or $\frac{1}{N}$.

91. YY sa.

₩ ► ₩ Sign [Sa t şa na] I. 72. Zazána.

→ ► ▼ ↑ ↑ ► ▼ ↑ ► ▼ ↑ ▼ [Vu t şa ri ya] I. 11. Mudraya (Heb. Mizraim). Egypt.

- ↑ ► ▼ ↑ ▼ ↑ ► ▼ ↑ ► ▼ ↑ ► ▼ ↑ ► ▼ ↑ ■ Paruzanánám.

The Babylonian character is identical in form and value.

92. (si.

王-川 王仁 (Y- 至川 [Ta tar și s] 11. 21. Dadarshish.

ΥΥ ► Υ C (Y - ΕΕΥΥ [A ka van ni şi ya] 1. 2. Hakhámanishiya.

YE (Ku si ya] vi. 25. Kushiya.

Also in Atrina, I. 58; and Atriyatiya, II. 84. The Babylonian \(\) - has the same value.

- 93. FY \$u.—The only name found with this character in it is FY FY [Sut sa] II. 25. The equivalent is lost in the Persian, but the Babylonian has FY FIII FY Susu: the equivalence of the Babylonian character, which is found in several names gives great probability to the value adopted.
- 94. 🅦 ş.—A few Ugrian analogies had almost decided me in giving this sound to the character in question, and the recentlyreceived Inscription from Susa has confirmed the appropriation: the Magyar nemze means "race" or "family;" viz is "water," and the Zyrianian yöz means "people." These words are written in the Inscriptions (>) E, Y E, and E(>)E. The name of Artaxerxes is written Y E Y in the Susa Inscription, and the Persian form of the name is known to be Artakhshatra; the syllable tra is therefore made by $\bigvee \sum_{i=1}^{n} \bigvee_{j=1}^{n} i_{j}$, and we have already several instances of this sound being rendered by the letter s repeated (see Chitra, Atrina, &c.) The attribution is, after all, only probable. Finnish and Magyar scholars will decide whether further a way, → Y - E - ⟨ YE¹ the sea. The character is thus made in the Alwand Inscription. I do not know if any inference can be drawn from the word meaning "a tablet" in the French copy of the Van Inscription, N. 16: the word occurs twice; it is made FYYF IF in line 23, and FYYF IF in line 25; it is elsewhere

¹ This word is written at Naksh-i-Rustam, line 23, \(\times\) \(\t

struction, and not unlike signification, to those in which the word Y EE (- YY E) in 11.21, 37, 48, is found. But as different equivalents exist both in Persian and Babylonian, the similarity of sound is doubtful, and the transcription sen is therefore adopted as a mark of ignorance.

PALATALS.

Only one decided palatal letter is found, and, as might be expected, it is used both for ch and j: the other character ranged under the same head, is placed there merely because there is some resemblance in shape, but without any idea of the correctness of the appropriation.

ETTY ETY EYE ETY [Chi s pi s] 1. 4. Chishpish.

| That is kar ri ri chi s 11. 35.

Thaigarchish.

EIII EII II Chi s sa an tak va] Chitratakhma.

FMY DE EYY [Kan pu chi ya] I. 24. Kabujiya.

97. IIIE cho.—This character is of rare occurrence: I have no clue to its sound.

SEMIVOWELS.

There is only the letter y to come under this head: the remaining semivowels are already treated of under other names.

98. **EE**ĬĬ *ya*.

- テリエー トリリイ ミャガー トラリト トリリニートラリ [Ar ri ya ra m na] I. 4. Ariyaramna. - 三月三 〈巨〉 〈一 巨巨ヴ [Ar vi ni ya] I. 12. Arminiya.

≒Ÿ -Ÿ≒ È≒Ϋ [Far ti ya] I. 23. Bardiya.

⊏ĬĬ≻ ≻Ĭ⊨ ĔĖŇ [Var ti ya] III. 52. Martiya.

EE EEYY (- Y [I ya u na] I. 11-2. Yuna.

Found also in the words Asagartiya, II. 59; Daryavush, I. 1; Autiyára, II. 45; Varkána, II. 68; Viyakhna, II. 72; Atriyatiya, II. 84; Ariya, vi. 11; Hakhámanishiya, I. 2; Arabáya, I. 11; Mudráya, I. 11; Kushiyá, vi. 25. This character is rarely made

No other direct evidence is found of the sound of the letter; and this is not conclusive as to the precise articulation; but a comparison of the different ways in which we find the Scythian equivalent for the Persian Dahyaus, a province, will show that the appropriation given must be correct: the word is usually written \[\begin{align*} \begin{alig

100. \Rightarrow ye.—There is no authority for this sound: I have been induced to take the syllable ye as its representative from observing that in some of the languages allied to the Scythic the demonstrative pronouns differ from each other by a change in their vowels only, and in this language the pronoun that is \Rightarrow \frac{1}{2} \left(yu. \) In the Ostiak, that and this are toma and tema; in Mordwin, tovatas and tevates; in Finnish, two and tima: yu and ye, therefore, seemed not improbable equivalents for these pronouns. I have in N. 19 supposed that the Babylonian \Rightarrow to be the same as \Rightarrow \Rightarrow ; if this be admitted here, we have khi for the value of \Rightarrow \Rightarrow , which is not unlikely; but there is as yet no means of deciding.

101. \(\begin{align*} \begin{align*

There is another character which I believe occurs three times, and in the same word; but in each instance the rock is very much mutilated. The word is found in I. 46, 49, and 52, and looks like $(\)$ $(\)$ $(\)$ $(\)$ meaning "I established." As the new character seemed composed of $(\)$ pat, and $(\)$ sm, I have called it passan; but a further examination of the rock is required to determine its existence.

I think the sound of tin TE EE is represented by Tyy in a word which I would read tartinti, 1.74 of Col. III.; but the passage is mutilated, and the word itself by no means clear in the impression.

Two other signs are also extensively used: Y and F. The first is found before proper names and important words, such as King, State, Province, &c.; and, in fact, it answers the purpose which we fulfil by a capital letter; in transcribing, the presence of Y is always denoted by a capital letter. The value of F is not quite so clear; it comes before words less important than those with Y; such as tipi, a tablet, and alyes, a family; and it is also frequently found before proper names of places, in which case the Y is omitted. It seems that generally F has the force of "at" or "in," when so placed; but it does not appear to have such a meaning in all cases before tipi and alyes. Once the sign F occurs before F which then F think means "before me," "in my presence."

These are all the characters found on the Behistun casts: from the occurrence of in col. III. 1. 74, I am induced to suppose that compendia or abbreviations may have been resorted to occasionally, and some of those which are found once only in the Inscriptions may be such abbreviations; but the orthography at Behistun generally is very uniform, and the only word, with the exception of proper names, which appears to furnish a decided instance of irregularity in this respect is marri, "to hold" or "seize," which is generally written in the content of the co

Here follows a list of all the characters noticed, and their transcriptions as used in this memoir; about half the number given have been correctly valued before, either by Professor Westergaard or Dr. Hincks; and all are known, I believe, to Colonel Rawlinson. In the last column, I have put the letters c and p for "certain" and "probable," repeating the letter c when the degree of certainty is more decided. I understand this to be the case when there appears to be no reasonable doubt of the power of both vowel and consonant in the value given, and when there are several authorities for the sound. Where neither p nor c is set down, it will be understood that the sound stated is merely given as a makeshift for pronunciation.

THE ALPHABET.

No.	Form.	Sound.		No.	Form.	Sound.	
1	! }=	Λ	ссс	16	YE	PO	P
2	E.E	I	c	17	≿ Υ	KA	ccc
3	<	U	cc	18	上上	GAU	cec
4	≓ἦ	Е	P	19	-\\ -\ >	GA	P
5	E	BA	ccc	20	(II)E	кі	P
6	- <	PΛ	сс	21	汽	КÜ	ccc
7	Y ⊱ YYY	FA	c	22	-TYYY	KAN	ccc
8		ы	ccc	23	\succeq	KAR	сс
9		PU	ecc	24	≓Y≓Ý	GAR	cc
10	- Y	PAR	ccc	25		KAS	c
11	₽Ÿ	FAR	ccc	26		AK	есе
12	=(=	PAT	С	27	-11>	IK	ccc
13	FFY	AP	c	28	>	UK	ccc
14	>>	АР	р	29	连	КЕ	
15	-11-	PE	p	30	1111=	Ko	

No.	Form.	Sound.		No.	Form.	Sound.	
31	-11) 三	KWE		55	=11-	VAR	ccc
32	}- \\	TA	ccc	56	Y-	VAS	cc
33	- Y =	ті	ccc	57	- Y ≍ Y	VACII	c
34	-∑	TU	c	58	≥ YY =	M	cco
35	>	TAK	О	59		VEN	
36	三)	TAR	cc	60	-=<<<	MON	
37	yY=Y	TAS	С	61	-=Y	NA	ccc
38	=1 =1	T	ccc	62	⟨ ⊢	NI	ccc
39	₽Y₽Y	ŢΛ	P	63	预	ΝĬ	c
40	=nĭr=	<u>i</u> 1	cc	64	==Y	NABU	c
41	11	ţu	cc	65	>>Y	AN	p
42	Y-<	ŢAR	cc	66	EE	IN	c
43	连到	Ţ	cc	67	₽ŢŢ	un	c
4.1	=YY=YY	TE		68	Y ≿⊢	NE	
45	=1->	TYE		69	\	NO	
46	1=111	TILA	cc	70	=(E)	RON	
47	全EY	THU	ce	71	-}=	RA	ccc
48	Ϋ́Υ	111	c	72	-111<	RI	ccc
49	≽γγγ	HU	cc	73	⊭γἤγ	RU	cc
50	-111-	HE		74	王/-	RAB	c
51	YEY	V A	ccc	75	Y=Y	RAK	cc
52	(E)	vt	ccc	76	1}=	RAS	c
53		VÜ	c	77	-连连	AR	ccc
54	>	VAN	c	78	-777	R	co

No.	Form.	Sound.		No.	Form.	Sound.	
79	₽γΫγ↓	Ro		93	连YY	ខុប	c
80	Y==YY-	RE		94	涯	ē	p
81		LU	ce	95	WE:	SEN	
82	<=Y=	AL	С	96	EYYY	СНІ	ccc
83	< ⊨Y <y< th=""><th>EL</th><th>Р</th><th>97</th><th>YYYE</th><th>сно</th><th></th></y<>	EL	Р	97	YYYE	сно	
84	4.4	81	ccc	98	Ę⊨γγ	YA	ccc
85		នរ	c	99	-11<	YU	cc
86	E	នប	cc	100	-	YE	
87	<<<	SAN	c	101	连(1-	Yo	
88	≥ -\\\	SAR	cc		=<=<<	PASSAN !	
89	YE	AS	ccc		=my	TIN?	
90	EYY	ន	eec		-\\\ <u>-\\</u>	3	
91	Ϋ́Υ	ęΛ	сс		-11-<	3	
92	<y-< b=""></y-<>	ខំរ	ccc				

Some considerations, which will be mentioned in the Analysis of the Artaxerxes Inscription, induce me to propose, but with some doubt, the sound of an for the character racksign = racksi

It will appear from the incompleteness of the above development of the Scythic syllabarium, that the phonology of the language must be left to more experienced scholars. That developement, so far as it is followed out, points to a close analogy with the language now spoken in Finland. The Finnish language, in the nature of its sounds

generally, in the almost total absence of distinction between surds and sonants, and the avoidance of clashing consonants, is quite in correspondence with the Scythic. The Magyars, the Laplanders, and in a great measure the Volga tribes, perhaps from the more powerful political influence of the Indo-Germanic people with whom they are in contact, or from a more extended intercourse with those nations, have acquired a greater facility in combining consonants, and in beginning syllables with sonants; or else, as a Finn would say, have lost the delicacy of ear, which in the purer state of their languages would instinctively teach them to avoid such uncongenial sounds. not very easy to predicate the ancient condition of any of these tongues. I know of nothing written in the Magyar earlier than the fifteenth century; and of the other Ugrian languages we have nothing above fifty or sixty years old, except perhaps the undeciphered monument of the fourteenth century in the church of Voshemsk, not far from the city of Yarensk, in Vologda, which is believed to be in the Zyrianian. The great Finnish heroic poem, "Tho Kalevala," may be of any ago; but as it appears to have been brought down to us wholly by word of mouth, it has naturally varied, like all traditional poetry, with the varying forms of the language. All this makes it difficult to give a confident opinion as to the comparative likeness or unlikeness of either of these languages with the one we are considering; but it is probable on the whole that the Finnish scholar will be best able to grapple with the difficulties of Scythic phonology. The best thing I can do now is to arrange the characters which are more or less certainly known, in such a way as to shew the system, or want of system, which characterized their invention or selection. The chief use of such arrangement will be to show what sounds are likely to exist in the language without characters yet known to represent them, and thus to aid investigators in finding values for the characters of whose pronunciation we are ignorant.

final sounds, th and y being excluded; and that there were three vowels, a, i, and u. Each vowel might form a syllable alone, or followed by a terminal consonant, which would give 36 syllables, and each syllable might take any of the initial consonants, making altogether 504 possible syllables. The framers of the syllabarium certainly did not wish to devise characters for syllables having i or u between two consonants, because we find every such syllable made by two characters, as nis, yut, sin, kus, rus, pir, with very many others. would withdraw 286 syllables from the syllabarium, leaving 218 possible syllables to be provided with characters. If the authors of the syllabarium ever intended to invent characters for all these syllables, they did not carry out the intention, for we find about 40 such syllables represented by two characters; we have for example bak, bar, kap, thap, nas, &c. &c., so written, and there is no reason to suppose that we have in the inscriptions all the syllables that could be thus represented. Thus, if every hypothetic syllable existed in the language, and all those which are not found written with two characters, had actually single characters to represent them, there would be something less than 180 characters; but as either supposition is very unlikely, the probability is that we have before us very nearly all the characters used. These I have set down at barely 105, of which perhaps 20 are of unknown values. For these 20 unknown characters we have syllables to seek; and although the undetermined syllables are five times more numerous than the characters we have to spare for them, we may reduce the number very considerably by attending to what we have seen to be the characteristic structure of the alphabet generally. We will see what syllables are not represented in our list: of simple sounds we want thi, no, la, li, cha, chu, yi; and all these, except perhaps the last, were likely to have existed in the language: if so, they must have had representatives, and most probably some of the 20 unvalued characters were these representatives. We have then 14 characters still to spare, and for these the most probable sounds may be selected out of the 90 or 100 possible which are left for choice. It does not seem probable that any more forms for terminal consonants are wanted; we have of these already a fair amount, and we know, from such syllables as kat, put, tit, tut, kam, sam, tim, nim, sum, that some at least of the final consonants which are represented in our alphabet by only one form each could follow any vowel indiscriminately. Nor are any of the syllables beginning and ending with the same sound likely to have single characters to represent them, because whenever such syllables occur in the remains we have, they are always made by two characters, as in sas, nan,

tat. &c. No other values remain then among the possible syllables than such as consist of two differing consonants with a between them, and which are not already found in the Inscriptions made by two characters. The whole possible number of these is about 40, and the following may be selected as probable; nat, rat, tap, vap, sap, pam, tam, pan, tan: these sounds were probably among those represented by our spare characters, and perhaps pas and nas may be added to the list. Those which occur only once or twice altogether would have stood for some of those sounds I have considered improbable. Of course, with the uncertainty which prevails throughout this scheme, and the arbitrary assumptions on which much of it is based, the numbers given above must be taken with a large allowance, and possibly the whole of this paragraph will be thought superfluous; but I believe it may save the future searcher some trouble.

I cannot conclude without expressing an opinion which I have rather ventured to admit with reluctance than to adopt with confidence, that the syllabarium was originally contrived for a Scythic language; the unchangeable roots, the agglutinative structure, and the simple syllabization of such tongues is so perfectly suited to such a mode of writing, while the Semitic and Indo-Germanic tongues cannot without the most awkward and unsystematic arrangements be represented by it, that this opinion is forced upon me, in the absence of evidence, and in opposition to all preconceived notions on the matter.

The Inscription at Behistun follows, the equivalent of each character being given separately, and the whole transcribed, line for line, as on the rock: the determinative perpendicular is shown by commencing the following syllable with a capital letter; the horizontal determinative is inserted in its proper form. As it is proposed to make the transcript represent the Inscription as nearly as may be, no attempt is made to separate the words. Wherever the characters on the paper cast are so faint as to be uncertain, the transcript is put in *italic* types. Restorations are placed between brackets.

GRAMMAR.

In approaching the grammar of a language whose analogies connect it with a class of tongues but little studied by philologists, a few preliminary observations on the structure of these tongues may be useful.

The writer himself is but very imperfectly acquainted with them: he had merely glanced at their most obvious peculiarities before he undertook the investigation of the so-called Median inscriptions; and since then he has acquired only such an additional insight into their structure as was absolutely necessary for his object, which was simply to make known the existing materials, and to point out the route which he thinks ought to be followed in examining them, so that those who were already acquainted with that route, might be induced to continue the investigation. The class of languages to which he alludes has been called the Volga-Finnish, or Ugro-Tartarian; and it comprehends the Mordwin, Zyrianian, Cheremiss, Wotiak, and Permian tongues; the Ostiak and the Magyar may be added to the list. only of these can boast of any degree of cultivation, all the others being spoken by small and generally wandering tribes who are wholly illiterate, and whose languages would be unknown beyond their own little circle but for the labours of one or two learned Finlanders, and the perseverance of Christian missionaries who have translated portions of the New Testament for the use of these half-barbarous tribes. Of the languages which the writer conceives to have most analogies with that of the inscriptions, he has not been able to obtain even a vocabulary; but good grammars exist in which their structure is well and scientifically made known. The consequence of this is, that such analogies as he may be able to show are almost all grammatical only; he is however of opinion that these will be found sufficient to induce Tartar scholars to carry the investigation further than he is able to do.

The following sketch of two or three of the grammatical peculiarities of these tongues may be usefully read by those who wish to know something of the language of the inscriptions:—

Nouns have no gender, and all their modifications are effected by additions at the end. These modifications are more numerous than in the Indo-Germanic languages, there being, for example, different forms for the dative case (i.e. to or for after the verbs of addressing, giving, &c.), and what the Finnish grammarians call the allative case (e.g.

falling to the ground), and the illative case (e.g. coming into the house). The form of the nominative case is different from that of the so-called predicative case (e.g. he was a king), and factive case (he became a king). Some of the languages, as Mordwinian, have a temporal case, with a peculiar affix for such expressions as "at night," "in the winter, 1" &c. The plural in all the languages is made by the addition of a syllable, and the case-ending is suffixed to the latter syllable.

Adjectives do not appear to differ from substantives in their form. Pronouns are declined much like substantives, though there is generally some difference or irregularity, and the possessive pronoun is most commonly added as a suffix to a noun; as in Ostiak, from ima, "a wife," are formed, imem, "my wife," imen, "thy wife," imet, "his wife;" and these compound words are varied in their cases like the original noun.

Verbs have a paucity of tenses, but a variety of modifications, such as causatives, reflectives, incheatives, negatives, definites, and others unknown, or only exceptionally known, to the Indo-Germanic tongues. Two examples follow: one of a Zyrianian verb, in the present tense; and the other of a Mordwinian past tense:—

ZYRIANIAN.	Mordwinian.			
Verma I am able.	Sodyn I knew.			
Verman Thou art able.	Sodyt Thou knewest.			
Vermas He is able.	Sodas He knew.			
Vermam We are able.	Sodynek We knew.			
Vermannyd You are able.	Sodydo Ye knew.			
Vermasny They are able.	Sodast They knew.			

These few notes will be of service in enabling the reader to follow more readily the attempt to investigate Scythic grammar. Analogies will be pointed out as the cases occur.²

¹ E. g., vä-nc, "in the night;" tel-nä, "in the winter. See Gabelentz, p. 245. The Turkish language has traces of such case-ending, as yazin, "in the summer;" qyshin, "in the winter;" enylèn, "at midday."

Works on Tartar and Ugrian languages :-

Versuch über die Tatarischen Sprachen, von Dr. Wilhelm Schott. Berlin, 1836.

De Affixis Personalibus Linguarum Altaicarum Dissertatio. Conscripsit Dr. M. Alexander Castrén. Helsingfors, 1850.

Versuch einer mordwinischen Grammatik, von H. C. v. d. Gabelentz. In the Zeitschrift für die Kunde des Morgenlandes. Göttingen, 1839.

SUBSTANTIVES.

All substantives form their genitives by the addition of the syllable na; as Afarti-na, "of Susiana," II. 6; Ko-na, "of the king," III. 23; Auramasta-na, "of Ormazd," passim.

This genitive is analogous to the same case in most of the Tartar languages, including the Turkish and Mongol, in so far as they contain the consonant n, though not followed by a vowel: the Mordwin has loman-en, "of man;" the Cheremiss, erga-n, "of a son," &c. The Turkish and Mongol forms are well known. Several of the Indian languages have the genitive na, as the Karnataka and the Ghondi; the Brahui has the same form.

The only irregularities met with are Hu-ni-na, "of me," from Hu, "I," and -inna, generally instead of na, after the plural termination fa, as Kofa-inna, "of kings," I. 1. In the Artaxerxes Inscription, fa follows inna; and we have Ko-fa-irra, "King of Kings," in v. 13-4.

The genitive usually comes after the noun connected with it; as Ko Tahiyaus-na, "king of the province," I. 1; Ko Afarfi-na, "King of Susiana," II. 6; sauvin Auramasta-na, "by favour of Ormazd." Sometimes appo is interposed, as Tassunos appo Fruvartis-na, "the army of Fravartish," II. 52: the word appo is a relative pronoun, which becomes virtually a definite article, like the Greek is, and lower Latin qui: this is very unlike the practice of a Tartar tongue, and is probably imitated from the Persian original, where the relative hya has become really a definite article. See the expression Gaumata hya Magush, "Gomates the Magian."

In a few expressions the genitive comes first, and is then unaccompanied by the termination na, as in Kuras sakri, "Cyrus' son," I. 39; Vistasba attari, "Hystaspes' father," I. 3. This is in accordance with Volga-Finnish usage: we find in Cheremiss, David erga, "David's son," though erga Daviden, "son of David," in the more usual construction. The word sakri, "a son," always comes after its regimen, forming, I think, such a compound as the Greek Pelides and Tydides,

Elementa Grammatices Tcheremissæ. Conscripsit Dr. M. A. Castrén. Kuopio, 1845.

Versuch einer Grammatik der syrjänischen Sprache, von F. J. Wiedemann. Reval, 1847.

Versuch einer Grammatik der tscheremissischen Sprache, von F. J. Wiedemann. Reval, 1847.

Versuch einer ostjakischen Sprachlehre, von Dr. M. A. Castrén. St. Petersburg, 1849.

Grammatik der wotjakischen Sprache, &c., von F. J. Wiedemann. Reval, 1851.

or the Russian Paulovich; while tar, its equivalent, is always in the usual position; as tar Kuras-na, "son of Cyrus," III. 58, like the Mordwin tsüra loman-cn, "son of man." The transposition is, I think, confined to the case of kindred, and to the pronoun Hn, used as a possessive. When two substantives are in apposition in the genitive case, the second only takes the termination, as Turiyavaus Ko-na, "of Darius (the) king," III. 23. This is, however, not the case in the Artaxerxes Inscription. The genitive is, in one instance at least, used as the agent of a passive verb, as appo Hu-ni-na yuttak, "what was done by me," III. 71.

One of the dative cases is made by pa: examples are, Tassunos-pa, "[he said] to the people," I. 60, II. 6, 10, 59, &c.; Bapilu-pa-fa, "to the Babylonians," III. 40. It appears to be used instead of na, in I. 57, where we find Ko-vas Afarti-pa Hu yutta-vara, "I am king of Susiana." See also line 62.

The preceding particle appears to be regularly used in one connection only, with the verb "to say;" but ikki or ikka,¹ which seem to be indiscriminately used, is found under several conditions: it follows the name of a place, governed by a verb of motion, in I. 24, 63; II. 37, 40, 48, 49, and elsewhere—Mata-pa-ikki poriya, "I went to Media," II. 49, is an instance; it follows pronouns under the same conditions in I. 29, 61, 64; II. 12, &c., as IIu-ikki nogaik, "he was brought to me," I. 64; it shows also rest in a place, as Arminiya-fa-ikki satis, "he remained in Armenia," II. 48. See more examples in I. 25, 26, 44; II. 5, 12, 20. Ikki also makes an adverb irsikki, "greatly," of the adjective irsa, "great," which may be connected with the Magyar crös and the Ostiak ar.

This particle is allied to the Magyar nek, the Dekkan yukka, and to the Tartar-Turkish ga, ke (see Schmidt, p. 55). It is almost certainly the Mordwin so-called adessive, in such phrases as mastor-ga, "on the earth;" ked-ga, "in the hand;" kenksh-ka, "through the door," &c.

Mar denotes "from" and "by," as Bapilu-mar, "from Babylon," II. 49; avi-mar, "from thence," II. 55; Rakkan-mar, "from Rhages," II. 73. It is sometimes combined with ikki, as in Kanpuchiya-ikkimar, "from Cambyses," I. 29; and it is always so combined with Hu, making Hu-ikki-mar, "from me," I. 5, 8; II. 7, 11, 59, 68. We have Nimans Nikavi ikki-mar, "from our family," I. 46. It forms the agent

These may be more alike in sound than here represented; the syllable I have called ki is not found in any proper name, and the vowel is inserted merely on conjecture; ikki is much more frequent than ikka.

of a passive in I. 19—appo anka Hu-ikki-mar tirikka, "whatever was said by me." In the Nakhsh-i-Rustam Inscription we find ikka-mar, as Parsan-ikka-mar, "from Persia," line 14; appo Hu-ikka-mar ap-tarrika, "what was said to them by me," line 15. Mar, or var, is probably connected with the Mordwin particle: see ninze maro and nize marto, "from his wife."—Gabelentz, pp. 389, 415.

Va implies "in." See the following examples:-

Tipi ye va riluik Written in this tablet, III. 67. Tipi ye va inni riluik Not written in this tablet, III. 70. Tatarsis ir-va sinnifa They went against Dardases, 11, 24, 29. Barsa ye va In this Persepolis, xv. 13. Apin his va puttana I drove them into the water, (3) 1. 77. His ye va sathak In this water they were drowned, (1) 1.77. Atrur-va On the cross, II. 57, 66. Chifa Hu-nĭna va rabbaka He was chained in my palace, II. 56, 66.

This postposition appears to be retained in Mordwin, forming the adessive case after a vowel, as kudo-va, "in the house;" pando-va, "on the mountain."

Ativa, "in" or "among," as Tahiyaus ye ativa, "in these provinces," I. 17; Tahiyaus ativa, "in the province," I. 25: see also I. 26; III. 60. The Persian equivalent is sometimes atara, as in I. 21; sometimes a locative, as in lines 34 and 35. The word clearly includes the particle va.

We now come to a particle which appears to subserve a variety of uses; it is that which we render vas or mas. This particle forms the predicative and factive cases, it acts as a definite article, probably as an accusative case also, and forms derivative substantives; and in all these uses it has its allied particle of similar etymology in one or more of the Ugrian tongues.

1°. As a predicative or factive, it follows the substantive Ko very frequently, as Hu Ko-vas appini yutta, "I was appointed king," I. 10; Ko-vas yufri yuttàs, "he became king," II. 12; it is also found with other nouns, as Saksabavana-vas Bakşis yuttas, "he was satrap of Bactria," II. 80. See also I. 7, 45, 57, 58; II. 51; III. 55, 56. The only case where the particle vas is omitted after Ko used as a factive is in II. 80. In this signification vas appears allied to the Cheremiss esh, as in Mark x. 8, lit koqonèk ik käp-esh, "they shall become one body;" and in John ix. 32, kúda Christós-esh sheplià týdam, "who considered him to be Christ." The same case is made in Zyrianian by ös, as, Matt. v. 36, yedjid-ös libo syöd-ös kerni, "to make it black or white." In Mordwin, this case is made by ks.

2°. Less often, and less certainly, vas appears to have the effect of a definite article, or else it forms the accusative. A mutilated example is found in in I. 67, where we read IIu Tussunos-vas, ka....... "I the people." A better instance is in II. 54, IIu Tussunos-vas mi taven, "I sent out my people." In the following line we find IIu yeşim-vas, hiak tit-vas, hiak peri vachchiya, "I cut off the nose, and tongue, and ears," where the omission of vas after peri shows some variation of usage in the plural number. If in the last example we prefer to consider this particle as a representative of the pronoun "his," we have Ugrian analogy to support the supposition.'

The cognate forms, which support the above views, are these: in Mordwin, s forms a definite article, as loman-s, "the man," p. 245; in Zyrianian ös and cs make the accusative case; in Mordwin zo makes the possessive "his," as kede-zo, "his hand."

In saprakimmas, "the battle," and titkimmas, "falsehood," which so frequently occur, the final mas may be the definite article, or perhaps, the word may come under the form mentioned in the next paragraph.

3°. Vas forms a derivative substantive, as Kovas, "kingdom," from Ko, "king." This word occurs very frequently in the inscriptions (see I. 7, 9, 20, 21, 30, 45, 46). The Cheremiss language uses the termination mash in the same way, making (e.g.) kecha-mash, "a sunblind," from kecha, "the sun;" idrāmash, "a woman," from idyr, "a girl." The Zyrianian uses ös for this purpose, as purtös, "a sheath," from purt, "a sword."

The termination ra has clearly the force of an indefinite article, and this value is made conspicuous by a comparison of III. 52 and 57, where, in passages precisely similar as to sense, "a Persian" is rendered by Parsar-kir in the first, and Parsar-ra in the second instance; it will be shown that kir is the numeral "one." Sometimes irra is used instead of ra. The following examples are found in the Inscription:—

Parsar-ra	A Persian, II. 57, 90, 91, 92.
Arminiya-ra	An Armenian, III. 58.
Afartu-ra	A Susian, I. 56; III. 50.
Asagartiya-ra	A Sagartian, III. 55.

^{&#}x27; See also Castrén, De Affixis personalibus, &c.: "Precipue tertize personee affixum compluribus in linguis cognatis, ut videtur ad nativam suam indolem exuendam, articulique definiti, quo has linguae generatim carent, vim sensim suscipiendam nititur," page 11.

In II. 79, we have Markus-irra as a plural. It would appear as though irra were required after any syllable not closing with a or r, which would render the last syllable of Afartu doubtful. Irsarra, "a leader," or simply "great," is probably the same form. Ko-fa-irra, in v. 14, is a genitive case, put in the place of the more usual form Ko-fa-irma. In these cases ra is perhaps the same particle which will be shown in the section of verbs to make a verb indefinite or contingent. The numeral kir, preceded by the sound of r, is found in the following instances: Parsar-kir, "a Persian," II. 13, 38; III. 52; Arminiya-rkir, "an Armenian," II. 22, 36; Bapilu-rkir, "a Babylonian," III. 51.

The plural number is formed by adding pa or fa, but these particles are not used indiscriminately; fu follows a syllable commencing with a liquid or semi-vowel, and pa one beginning with a surd or sonant. We have thus Arminiya-fa, Parthuva-fa, Bapilu-fa, and Suktas-pa, Katbatukas-pa, Markus-pa. In the inscription at Nakhsh-i-Rustam, we find ap used instead of pa or fa. Ko is followed by fa (see I. 1, 7, 8.), which might show that ko is not the sound of this word. I have thought sometimes of suggesting sur (as allied to the Hebrew Tw and Latin Casar) or sak, as part of the names of Arsaces and Valarsaces, which might have been written THE ENT YET AND LED LED THE EYE YET AND read ars-sak, "great king," and val-ars-sak, "very great king," and the values of the syllables val and ars would suit the etymology; but as the character is used in no other word, any change would be purely Tahiyaus, "a province," is used at Behistun as a plural, without the pluralizing particle (see Col. II. 1, &c.); but in the smaller inscriptions, we find Tahiyus-pa-na, "of the provinces;" the final s perhaps induces the use of pa, as in Visbaşanas-pa-na, ii. 3-4. Tussunos and Tos appear to be always plural. "The gods" is rendered anappipa in xvii. 14, and elsewhere.

The plural takes the case-endings after pa or fa, as Ko-fa-inna, "of the kings," I. 1; Bapilu-fa-pa, "to the Babylonians," I. 62; Mata-pa-ikki, "to the Medians," &c. But the Artaxerxes Inscription, as stated before, forms an exception.

The adjective takes the declensional terminations when in connection with a plural substantive, as Talni-fa ariki-fa, "faithful horsemen," I. 78; II. 54; Yoş ariki-fa, "faithful men," I. 42; Tassunos Mata-pa, "Median people," II. 11; Ko Tahihus-pa-na Irsikki-fa-inna Tanas-pa-na, "king of the many-peopled provinces," xvii. 6-7, which is made Ko Tahihus-pa vissa-tanas-pa-na in vi. 8.

Adjectives do not appear to differ from substantives. We find no instance of the comparative degree, and the superlative is implied only, as more commonly in the Ugrian languages; an example is found at the beginning of xi. and xvi., irsarra annappi-pa-na, "greatest of the gods."

PRONOUNS.

PERSONAL.

The plural "we" is Niku: see I. 8, Niku Kofa hut, "we are kings;" I. 5, Niku Nivans Akkavannisiya tirivaniun, "we are called the Achamenian family.

The second personal pronoun is made by Ni, as in the following examples:—

Ni, Ko Akka vasisşin Thou, king, who hereafter, III. 63-4.

Ni, Akka vasissin Thou who hereafter, III. 66.

Ni, uris appo Hu yutta.... Thou, know that I have done, III. 73-4.

In the same manner that IIu takes the accusative signification by adding un, so does Ni take in, making Nin: as Nin afpis-ni, "may be slay thee," III. 76, 88, a tautology common to several languages. The similar expression Ninkanis-ni, "may be befriend thee," in III. 75, 86, is not so clear; because the phrase hini inkanninti, in III. 83,

shows that the verb is inkani, notwithstanding the difference of orthography. I think the repetition of n was felt to be unnecessary, as in the English can't for cannot.

The plural "you" is not found; in the Nakhsh-i-Rustam Inscription, where we should expect this pronoun to occur in the address to the Persians, the singular number is used, both in Persian and in Scythic. This is accounted for by Colonel Rawlinson, with much probability, on the supposition that Darius "addressed the Persian race collectively, and used the singular number in token of their inferiority to himself." See his Memoir, p. 310.

The pronouns Hu and Ni have each a secondary form, which is used somewhat like an enclitic, in the same way as the pronominal personal and possessive suffixes are employed in all the Tartar tongues: these forms are mi and ni. The first is identical with that of all the languages compared, the Finnish alone softening the m to ni the second is found only in Ostiak and Ottoman Turkish, the Ugrian tongues generally retaining only d or d. It appears that the original sound was nk, still retained in Tartar-Turkish, or nl, as we shall find in the Scythic verbal termination, which is also retained in the nl of several Samoyede dialects, as the Samoyed-Ostiak, Juracic, &c. See Castrén, p. 28.

Examples are Tahiyahus-mi, "my province," III. 65; Nivanṣ-mi, "my family," III. 80; Alyeṣ-mi, "my house," vi. 43; Ṣunkuk-mi, "my empire," xv. 18. Perhaps Tamunos-vas-mi, II. 54-5, may be another instance; but the insertion of vas looks strange, and there is no equivalent in the Persian text.

Of the second person, the following examples may be alleged—Nivanṣ-ni, "thy family," 111. 76, 88, and probably 87; auravasta atṣas-ni, "may Ormazd enlarge for thee," III. 87; auravasta rifapis-ni, "may Ormazd make vain to thee," III. 89. This pronoun is frequently accompanied by Nin, as in the examples quoted in the preceding page.

The pronoun mi is used as a possessive pronoun only, but the analogy of the second person renders it probable that it might also be used as an oblique case, either dative or accusative. It is of rather rare employment in the inscriptions, the word Hu being used optionally for all cases, as in Hu Attata, "my father," 1. 3; Hu Lubarveri, "my subject," 11. 13-4, 22, 38, 61, 80; 111. 6. We also find Hu-ni-na used as a possessive—Nimans Hu-ni-na, "my family," 1. 7; Atyes Hu-ni-na, "my house," 111. 81. No genitive of ni has been found analogous to the Hu-ni-na of the first person.

The possessive "our" is made by Nikari, clearly from Nika,

"we;" we have Nimans Nikari, "our family," in I. 6, 33, 37, 46; and Alues Nikari, "our house," I. 52, 53.

The pronoun "he" is made by yu far ri, which I write yufri, and suppose to mean originally "that person;" yu being the remote demonstrative, and farri a root of very wide extension, meaning "man." Jufii is very frequently used, with and without the usual suffixes-Kovas yufri yuttàs, "he became king," II. 12; yufrikki poris, I. 29, 11. 12. nufrikka poris, I. 58, "went over to him." Tufri is also very frequently placed after proper names, without any apparent necessity, as we may infer from finding the same name in precisely the same sense without the addition. Thus in I. 66, 69, 75, we have Tassunos appo Nititpaal yufri-na, "the army of Naditabirus," as though yufri were inserted merely as a vehicle to carry the genitive particle na; but in I. 76 we find Tassunos appo Nititpaal-na, without yufri. annexation of yufri to proper names occurs throughout the inscriptions (see I. 23, 78, 79; II. 50, 54; III. 45, &c. &c.), and the word looks more ike a substitute for a definite article than a demonstrative pronoun. Examples of its use as an independent personal pronoun have been already cited, to which we may add II. 12, 14, 59; III. 50, 55, where it is made the subject of the verb, and II. 22, 38; III. 18, where it is the object. Once only (III. 22) yufri is used as a plural; but I am inclined to suppose it is so used inadvertently, from a confusion between Vibanus (whose name comes immediately before yufri) and the more distant Tassunos, to which yufri really refers.

The secondary form of yufri is ir, which, however, unlike mi and ni, is placed always before the verb which affects it. frequent occurrence of ir before a verb, and after a proper name, I was at first induced to suppose it the mark of an accusative case, and to read, for instance, Kampuchiya yufri Fartiyar afpis, I. 23, "Cambyses ille Bardem occidit," instead of Eurtiya ir afpis, which I now translate "he, Cambyses, killed him, Bardes." Several instances occur in which the pronominal nature of ir is clear: avi ir afpiya, "there I slow him," I. 44; Hu ir afpiya, "I slow him," I. 64; Huikki ir nogas, "they brought him to me," II. 65, &c. &c.: it is also used before neuter verbs, as will be seen when we come to that part of our essay. In III. 21, its appearance before yuttàs is unintelligible to me; but it may have been written inadvertently as before a neuter verb. The possessive "his" is made by nitavi, placed, like Nikavi, It occurs in I. 43, II. 57, III. 17, 18, 44, 45, after its noun. always after the word atarrivan, "followers."

The plural pronoun "they" is made by the demonstrative appin or apin, used indiscriminately. I cannot remember that it is over found

as a personal pronoun in the nominative case; but it would probably be appi, if so used, as it is when put adjectively—see II. 1, appi Tahiyaus, "these provinces;" Yoş appi, "these men," III. 93. The following sentences are examples of its use: apin his-va puttana, "I drove them into the river," I. 77; maurissa appin afpis, "he seized and slew them," III. 33; Hu appin afpiya, "I slew them," III. 48. In the third column, lines 47-59, we have this demonstrative used several times, like yufri, with a proper name, in the repetition of a similar phrase, signifying "he caused the Persians, Susians, &c., to rebel." The passage occurs nine times; and in the Persian text it is always represented by the same words, repeated like a formula; but in the Scythic version, either from a love of variety, or perhaps from the unfixed condition of the language, it is always rendered by a different set of words. The passage is much mutilated, but enough remains to show the variable practice: in line 50 we find yufri Afarti-fa appin pafatàs, "he caused the Susians to rebel;" in line 53, qufri Afarti-fa pafatàs; in line 54, yufri Mata-pa apin pafatàs; and in line 59 we also find apin; in line 52, pafatis replaces pafatus. In III. 74, apin is used apparently in the singular number. In III. 94, appir seems to have the meaning of appin.

Two particles, ye and ap, are found before verbs which signify "to address;" the former appears to mean "him," or "to him," and the latter, which occurs more frequently, "them," or "to them." The opposition is seen by a comparison of those phrases in which Darius addresses the officers or troops whom he dispatched upon the several military expeditions he was engaged in: where he mentions the departure of Dadarshish, in II. 23, he says, yechitu ye-tiriyu, "thus I addressed him;" and in line 39, speaking to Vomises, he says, yechitu ye-tiri; in both cases followed by vita or vita in the singular, the equivalent of the Persian pridiya. In the more usual case, where Darius addresses the army generally, we have yechitu ap-tiriya, followed by vitas, the equivalent of pritá (see II. 14, 62). Ap-tiriya occurs also in I. 16, III. 41; ap-tirira, in vi. 30; ap-tiris, in 11. 6, 59-60; 111. 2, 37, and elsewhere. I think ye, in yetas, 11. 63, must be the singular pronominal particle. The expressions apratas and evaptusta will be considered under the verbs.

The following is a summary of the personal pronouns as here detailed:—

^{&#}x27; Apin looks like a nominative case in vi. 16, yapa apin marris, "that they kept;" but it may be "that to themselves they kept."

	Nominative.	Genitive.	Possessive.	Objective.	Accusative.
1	Hu	Hu-nĭ-na	mi		Hun
Thou	Ni	••••	nĭ	nĭ	Nin
Пе	yufri	yufri-na	nitavi	ye ir	
We	Niku		Nikavi		
You			****		******
They	appi	********	•••••	ap	appin

DEMONSTRATIVES.

The demonstrative pronouns are ye, "this," and yu, "that."

To is used either substantively or adjectively, and either before or after its noun; as an adjective it is either singular or plural. Examples of all these uses follow: ye appo Hu yutta, "this is what I did," I. 21, 54; ye Hu Mata-pa-ikki yutta, "this I did in Media," II. 67. Before its noun: akka ye Murun pasta, "who made this earth," v. 2-3; āuramasta ye Kovas Hu tunis, "Ormazd gave me this kingdom," I. 20. After its noun: Tipi ye, "this tablet," III. 84; Tahiyans ye, "these provinces," I. 15, 17; pat ye ativa, "in these battles," III. 60.

The indefinite syllable ta or ta may be mentioned here, as it is frequently joined to yupa; it is the Latiu cunque, old Persian chiya; and is of still more extensive use than either; we have yupata auranusta nisgasni, "that may Ormazd protect," xv. 20, xvii. 24. The Persian avaschiya, which represents yupata, is as though one could say illudeunque in Latin; in English we might say "that whatever it may be." We have in xv. 12, tahie-ta, in Persian aniyashchiya, alivdeunque, "any other soever." The Persian chiya is more elastic than the Latin cunque, but it scarcely reaches the marri-ta of I. 29, 60, "all soever," omniscunque, and still less the verbal ta, which makes a

definite tense indefinite, like our auxiliary, in such expressions as "I have done," and "I may have done." These will be explained in the section of the verbs, and in the mean time I express my conviction that ta or ta is the same particle everywhere, and that it makes either adjective, pronoun, or verb indefinite. In the Mordwin the syllable ta is set before pronouns with the signification of the German irgend, according to Gabelentz (see Grammar, p. 261). This comes very near to the Scythic meaning. In Ostiak the same purpose is answered by the termination at, which accords more in usage with the Scythic term; e.g. met is "something," mett-at, "anything" (see Grammar, p. 51). Other demonstrative pronouns are appi, "these," in the accusative appin or apin. Examples of their use have been given under the personal pronouns. Apir and appir are also found, but I hardly know how to explain them.

RELATIVE PRONOUNS.

The Seythic language has a genuine Tartar relative particle always placed at the close of a sentence, as in Turkish, Mongol, and Manchu; this particle is pi, and will be mentioned presently; but it has also the true Indo-Germanic relative pronoun, allied to the definite article, like the δ s and δ of the Greek, in which it agrees more with the Ugrian languages. It is of course impossible to say whether this relative pronoun is an inherent part of the Seythic language, or whether it was merely adopted, in imitation of the Persian text from which the translation was made, partly from the desire to be literal, and if the translator was a Persian, which is likely to have been the case, from the difficulty he would feel in comprehending the terminal relative particle; such a difficulty is felt by Europeans when they begin to translate into a language having no other means of rendering a relative phrase; and our countrymen in India are fully aware of it when they render English into Tamul or Telugu.

The Seythic relative pronouns are akka and appo; the former is used for persons only, and the latter either for persons or things. The following instances will serve to show the use of akka: ynfri akka irsarra appini tiristi, "he who was appointed leader," II. 8; ynfri sinnik akka nanri, "he came who said," II. 51; see also III. 20, 32, &c. Ni akka vasissin - Tipi ye chiyainti, "thou who hereafter shalt see this tablet, III. 84; Ni, Ko, Akka, "thou, O king, who," III. 64. It is used also with inclusion of the antecedent: akka Mata-pa-na irsarra, "he who was leader of the Medians," II. 17. Akka takes the usual pa in the plural:akka-pa sassa Bartiya ir tarnasti,

"the killed the people] who formerly had known Bardes," I. 38; hink Yos akka-pa atarrivan nitari yupofa pi, "and the men who were his chief adherents," III. 45. A curious instance is seen here of the perfectly indifferent use of appo and akka where persons are treated of; the preceding line 44 has the whole phrase in precisely the same words, with the sole difference that appo is put instead of okka-pa; and this is perhaps the cause why pi is exceptionally put at the end of a sentence in which akka is the pronoun; this particle often closes the relative phrase when appo is used, and the two sentences come so near together that one must have influenced the other. In III. 72 we have akka-pa Ko-fa, "those who were kings," which is in conformity with Indo-Germanic usage, and is a verbal translation of the Persian text.

The cases in which akka may be englished by the definite article are numerous: such as Gaumatta akka Makus, "Gomates the Magian," I. 33, 34, 42, &c., while the akka is omitted in I. 40. In some cases we hardly know whether to take the article or relative pronoun in making the translation; such as Bartiya akka Kuras sakri, I. 39, which may be "Bardes, the son of Cyrus," or "Bardes, who was son of Cyrus."

Appro is rather more frequently employed than akka, and its uses are more various, as will appear from the following instances:

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Appo, "which,"
  Kovas appo Gaumatta ...... The kingdom which Gomates, &c.
                                     I. 32.
  Kovas appo kutkaturrakki ....... The kingdom which had been
                                     taken away, I. 46.
  Tipi ye appo hu rilura...... This tablet which I have written,
                                    III. 84.
And in the plural,
  Tahiyaus ye appo ...... These are the provinces which,
                                    I. 15.
  An annapatua....appo Gaumatta
                                 The temples which Gomates, I. 47.
Appe, "who."
  Yos appo atarrivan nitavi ...... The men who were his followers,
                                    111, 44,
  Ko-fa appo IIu.....mauriya..... Kings whom I captured, III. 60.
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Appo, like akka, frequently includes the antecedent:

Appo Hu ap-tiriya That which I said to them, I. 16. Ye appo Hu yutta This is what I did, I. 21-2.

The word anka, which usually means "if," following appo, gives it an extended signification: Appo anka Hu-ikki-mar tirikka, "whatever was said by me," I. 19; this is like the Latin siquis.

Appo, like akka, has often the force of a definite article; and here also we can generally scarcely decide whether the article or relative pronoun be the better version; the following instances may be adduced:

These, with the exception of the first, are generally verbal translations of the Persian text, which has kara hya maná, kara hya Naditabirahya, where the hya is as much a definite article as the Greek δ in such an expression as $\Lambda\lambda \dot{\epsilon} \xi a \nu \hat{\epsilon} \rho o s \delta \Phi i \lambda i \pi \pi o v$. The last cited phrase is made Tassunos appo Patifa in II. 23, and we have Tassunos Patifa-na, without the connecting word, in II. 31.

Appo also becomes a simple conjunction, like the Latin quod and English that; examples are

Tassunos mni tarnas appo Bar-	The people knew not that Bardes
tiya afpika	was killed, I. 24.
appo IIu innĭ Bartiya	[Let it not be known] that I am
	not Bardes, I. 39.
appo Gaumatta innĭ	[I laboured] that Gomates should
	not L 63.

In I. 47, 51 and 53 we have repetitions of the phrase thap appo anka appuka-ta, the meaning of which is shewn by the Persian text to be, "as it was formerly." As the combination appo-anka certainly implies "whatever," and appuka is "heretofore" or "first," and ta indefinite, the whole phrase will without any difficulty bear the sense required; but in the following paragraph, line 55, we have the same words, only without the indefinite ta, as equivalent to the Persian pasava yathá, "after that." Now unless we choose to make the same word mean both "before" and "after," we have no resource but to

conclude that the Scythian translator varied the expression, writing "this is what I did when first I possessed the kingdom." The purport of the paragraph accords with this, and the omission of the indefinite ta will, I think, bear out the meaning here given.

The true Tartar relative particle, as before mentioned, is pi, which I believe to have been sufficient, as in Mongol and Turkish, and in the Dekkan languages, to distinguish a relative sentence without the addition of any other pronoun, though it is rarely so found in the inscription; it is always terminal, and the following examples show its use: Hu-ni-na inni tirivan pi, "which is not called mine," I. 23, 39, &c. This phrase is several times repeated; in I. 15, it is a little varied, being written akka-pa Hu-ni-na inni tiriran pi; but it is generally put without the addition: Yos appo atarrivan nitavi yupofa pi, "the men who were his chief adherents," I. 43; II. 57; III. 17, &c.; Tahiyaus we appo pafatifa pi, "these are the provinces which rebelled," III. 61. This is analogous to the Turkish دلده کي سر, "the secret which is in my heart;" يو قارده كي , "that which is on high." The Mongol naghor-de-ki, "which is in the lake," is like this, and the usage of Tamul and Telugu is precisely similar. The Volga tongues, to which the Scythic forms are more closely allied, appear to have adopted a relative pronoun in analogy with Indo-Germanic languages; but translations from these languages made by foreigners are suspicious, and we have no other authority. The Finnish and Magyar languages, both cultivated by natives, and possessing such relative pronouns, afford a stronger case against the opinion which I am myself more inclined to adopt.

INDETERMINATE PRONOUNS.

"All" is made by varrita, varpafa ta, and varripafata; the Ostiak per and perda, both having the same meaning, may be allied to these words. I rather think that var is the root, that it is made indefinite by ta, and that the other words are plurals; but the usage is not uniform. Examples follow: yupa varrita yuttut-ta, "all that we have done," xv. 15; Tassunos varrita poris, "all the people deserted," I. 61; Tassunos varripafata ir chiyas, "all the people saw him," II. 66. The same phrase in II. 13, has varpafata.

Akkari, in I. 39, must be "every one." The Persian equivalent is chishchiya. It occurs again in III. 80, but may be there only part of a word.

"Other" is tahie-in the Persian text, aniya; it comes after the

noun with appo, as Tahiyaus appo tahie, "the other provinces," I. 26, 30, 35, 50. In III. 79 we find annap appo tahifapa, "the other gods," after the analogy of varrifupa. In xv. 12, the indefinite ta is added, making tahicta, "any other whatever;" in Persian, aniyashchiya; and the same Persian word is rendered in III. 69 by tahikita—an adverbial expression, like tahie ikki, in L. 3, put indefinitely. From a mutilated passage in III. 7, it appears that tahi may come before its noun without appo; the word is gone, but as the Persian text has aniya kára, "another army," and Tassunos is visible on the cast, with the succeeding words filled up, it may be fairly concluded that the phrase was tahi Inssunos.

It must be admitted that the analogies of the pronouns with those of the Ugrian tongues are feeble; but there are some, and if we go to the languages of India, we find more. I believe Hu, "I," is allied to the universal m of the Ugrian tongues, and mi is so beyond a doubt. The n of the second person is found in the Ostiak neng; and in the Tamul, Malayalim, and Tuda, we have the full ni. The radical k of the relative pronoun is also common to all, being ku in Finnish and Cheremiss, kon in Mordwin, khoi in Ostiak, and kody in Zyrianian. Tahi is certainly allied to the Turkish dakhi. Any others known to me are mentioned elsewhere.

NUMERALS.

It is unlucky for our purpose that the Inscriptions contain no numeral words, the perpendicular and hook repeated serving to show the numbers, as in the other Cunciform alphabets: we have thus YY, YYY, YY, YY, YY, YY, serving to represent 2, 3, 4, 8, 10, 23; 9 is made , a convenient abridgement not made by the Assyrians, who wrote yy. The only number written in letters is kir, "one," which is placed so frequently after a gentile name, with the force of the indefinite article. We have thus Parsar-kir, "a Persian," II. 13, 38; III. 52; Arminiya-rkir, "an Armenian," II. 22, 36; Bapilu-rkir, "a Babylonian," III. 51; Markus-rkir, "a Margian," Ruven-kir, "a certain man," II. 4, 9, &c., occurs frequently, and the intervention of the letter r in other cases where r is not inherent as in Parsar, affords a presumption that the syllable ven does not correctly represent the sound of - E-- . I had at first VOL. XV.

selected *kpar*, supposing the character to be a compound of rackspace and rackspace; but discarded it from its awkward appearance: I now think it better than ven; but it is too late to alter, and this is of the less consequence as the syllable is admitted to be a mere makeshift. That the first r is not a part of the numeral appears from the expression frequently occurring in the introductory passage of the small inscriptions, $kir\ irsikkisfa-na$, "one of many;" in the Persian $aiva\ parunám$.

The ordinal number is made by adding im to the cardinal. See I. 7; II. 28, 32, 44; III. 36. In all cases where the inscription is unmutilated, we find immasca after the numeral; and as the ordinal in every such instance is in a sort of ablative case, meaning "at the second (or third) time," it is almost certain that ra is the case-ending and mas or vas the article, leaving im for the ordinal formative. This is precisely the Samoyed of Gabelentz, where tet, "four," makes tetim, "fourth" (see Zeitschrift der deutschen morgenländischen Gesellschaft, vol. v. p. 40). In the Cheremiss, msha is most frequently the form (see Wiedemann, p. 91, and Castrén, p. 19). The Ostiak form is met (Castrén, p. 37). It is not unlikely that the final consonant in both languages may have the force of the definite article. Unluckily, in I. 7, where the ordinal is in the nominative (or predicative) case, the impression is lost; it would have shown whether or not the va be a case-ending; but there is hardly room for the syllable in the space left, which is so far evidence that it does not form part of the ordinal number.

VERBS.

Indications of the analogy between the language of the Seythic Inscriptions and those still spoken in the basin of the Volga are more obvious in the forms of the verbs than in the other parts of speech, though the only part we have of the verb at all approaching completeness is the past tense. We should have expected several examples of the future tense in the third column, as well as of the imperative mood, and of any other modal modifications, if the language possessed any; but, unfortunately that column is deplorably mutilated, and we are thus deprived of certainty in our conclusions. This perhaps is of less consequence in the class of languages compared than it would be in the Indo-Germanic tongues, because the difference of tense is made rather by the addition of a letter or syllable between the root and termination than by any change in the termination itself. Probably some of these modifications are concealed under the forms which I have been compelled to leave unexplained.

We proceed to give what appears to be the normal form of the past tense.

	v	erbs endi	In i.	In u.		
1st 2nd 3rd		_	r		i or iya inti is	u or uva. [uinti]. us.
1st	Person	Plural		ayut	[iyut]	
2nd	,,	,,				
3rd	"	,,	••••	as	is	นร.

The paradigm may be compared with that of the Zyrianian preterite, of which kery, "I have done," may serve as an example; it is thus conjugated: kery, keryn, kerys, kerym, kerynnyd, kerysny (Grammar, p. 85). The Scythic first person plural has more analogy with the Magyar and Siberian; the former ends in tük in the preterite tense, and jük (pr. yuk) in the present: the Ostiak form for the same case is eu, and the Samoiede-Ostiak ut (Castrén, p. 30). The Scythic second person singular is sometimes written inta instead of inti; but I do not think that any modification of the sense of the verb is caused by this change. We have also irti.

The following examples, taken almost entirely from the Behistun Inscription, will furnish the evidence of the above paradigm:—

FIRST PERSON SINGULAR.

In a.—Yutta, "I did," passim; signifies also "I am" (see yuttüs below).

Puqatta (1) "I neared," I. 72, 79.

Luchogatta, "I went away," II. 49.

Nogaya, "I brought, sent," I. 51, 63, 79; II. 74, 81.

In i.—Afpi, "I killed," I. 76; II. 53; afpiya, I. 42, 44, 56, 64, 69, 75, 79; III. 49.

Tiri, "I said," II. 39; tiriya, II. 14, 23; III. 41.

Vachchi, "I cut off," II. 65; vachchiya, II. 55.

Poriya, "I went," I. 65, 71; II. 49.

Marriya, "I seized, possessed," I. 21, 79; mauriya, III. 60.

In I. 17-8, and III. 81, we have kukti, "I favoured," where kuktaya would have been expected.

In u.—Evitu, "I deprived," I. 44 (not clear; perhaps evituva).

Yuttu, "I sent," II. 22.

Patu, I. 21; II. 57, 67 (I hardly know the meaning).

Rilura, "I wrote," xvi. 24.

Kituva, II. 56, 65 (certainly a first person singular, but I am not sure of the meaning).

The difference between i and iya, as well as that between n and uva, is merely formal. That there is a greater distinction between a and aya may be inferred from the passive forms; yutta becomes yuttak, and nogaya, nogaik; this however may be accidental.

SECOND PERSON SINGULAR.

The form of this case being more uncertain and various, the passages in which it occurs will be cited at length. They are arranged here with reference to the several forms, for the convenience of investigation by others who may have better means than I have of penetrating the value of the modifications found.

Inti:-

Anka lulne ye inni tartinti,
Tassunos apin tirinti

Anka - Țipi ye chiyainti

Ni akka - Țipi ye chiyainti

Ni akka - Țipi ye chiyainti ...

Ni akka - Țipi ye chiyainti ...

If thou do not conceal this record,
but tell it to the people, III. 74.

If thou see this tablet, III. 85.

Thou who shalt see this tablet,
III. 84.

Vufri hini in-kauninti

The last example must be an imperative, as must also be the hini

rachtainti, hini antartainti, "do not abandon, do not oppose" (1), of vi. 18.

In the phrase nimans-ni hini kitinti, "mayest thou have no offspring," in III. 76 and 89, the last word should perhaps be divided kit inti, "may it be to thee;" but I do not quite see through the construction.

INTA:-

Anka sarak lulue ye tartinta.... If again thou conceal this record, III. 76.

Anka...... thap innifapata [yelchitu kuktainta serve them, III. 86.

IRTI:--

THIRD PERSON SINGULAR AND PLURAL.

In a.—Chiyas, "saw," I. 56, 66.

Tarnas, "knew," I. 24.

Nogas, "brought," II. 65.

Yuttas, "did," I. 16, 19; II. 20, &c.

The verb yut means "to do," and "to be." I believe these meanings to be connected, as are fio and facio in Latin, the one being the causative of the other. Jut in Magyar is analogous to the Latin fit, "it happens," "it takes place;" in some of the Ugrian dialects the addition of t makes a causative; thus, in Ostiak yendem is "I drank;" genttem, "I caused to drink." In like manner gutta in Scythic signifies "I am," and yuttta would mean "I caused to be," "I made;" but as such an accumulation of consonants would be inconvenient, both significations are expressed by the same word. Throughout the Behistun Inscription these senses are distinguished in the third person; "he was" being written - YY ⟨ ►Y YY = Y yuttàs, as in I. 59, II. 12, 81, &c.; and "he made," - YY ⟨ ►Y Œ-YY ∠YY yuttäs, in the cases before cited; but the distinction is not made at Persepolis or elsewhere; nor is it made at Behistun in the preterpluperfect tense: I believe the syllable made by two letters was pronounced long, and might be written tas; something like this is found in the first person plural also.

The termination $t\ddot{a}s$ is added to pronouns in the sense of the verb: we have thus frequently hu- $t\ddot{a}s$, "he was to me," or "they were to me," II. 12, 34, &c.; ye- $t\ddot{a}s$, "he made to him" (il lui fit), II. 63: we have $t\ddot{a}s$, meaning "it was," in I. 33; tas-ta, "he hath created," must be the same word with the addition of ta (see vi. 2). The frequently occurring phrase pikti Hu $t\ddot{a}s$ is translated in the analysis "a helper he was to me," it might perhaps have been better "help he made to me;" the instance in II. 12, is rather in favour of the former rendering; that in II. 63 of the latter. $Apvat\ddot{a}s$, "he made to them," II. 25, 71, 82, looks like the same termination. See below the first person plural for a like usage.

¹ This is in entire accordance with Ugrian usage. See (for the Mordwin)

In u.—Evitus, "he deprived," I. 24.
Rilus, "he wrote," in xvi. 23; but the s uncertain.

In I. 49 we have *craptusta*, certainly meaning "he had taken from them:" this may be *critus* with the oblique pronoun *ap* interposed and the indefinite *ta*; the word would thus mean "he took from them at any time."

I do not know if the termination sa in thap chiyasa, "when he saw," vi. 27, be the indication of a subjunctive mood: the termination does not occur elsewhere; but it is quite in accordance with the form of the Cheremiss, which adds she to the root in the third person singular of the conjunctive, while the indicative takes csh. See Wiedemann, p. 139.

FIRST PERSON PLURAL.

Yuttayut, "we did," I, 70-1, 74, 75; II. 51-2. Yuttihut, "we did," II. 53.

These two modes of spelling give nearly the same sound; with the addition of the indefinite ta a contraction takes place, fut being substituted for tayut; as in xv. 15, yutfut-ta, "we have ever done;" in antugahutta, "we crossed," I. 68, the contraction is not made. Perhaps \(\subseteq \gamma\) was pronounced tyu.

The termination hut is found alone in the following cases, in a similar way to the $t\ddot{a}s$ and $t\tilde{a}s$ mentioned above:

When two verbs come together in the third person, which would in English be connected by the copulative conjunction, it is not un-

Gabelentz, p. 402, where it appears that any words whatever, in any form, may assume the verbal ending: examples are pax-an, "I am the Lord;" paxon-ün, "I am the Lord's;" pots-an, "I am in," &c. &c.

usual to terminate the first verb in ssa, instead of s. Instances of this practice are seen in the sentences which follow:

Ir marissa, ir afpis	They seized him and killed him, II. 8.
Yechitu ap-tirissa nanri	Thus he addressed them and said, II. 10.
Maurissa appin afpis	He seized and killed them, 111.33.
Appiu pafatàssa nanri	He excited them and said, 111. 50-1.
Ir vachtavassa pafatifa	They forsook him and revolted, IL 69-70.

The first form may perhaps be looked at as gerundial, but I am more inclined to consider it as continuative; merely shewing that the speaker has something more to say.

There is another modification found which may be called the indefinite past, meaning what has been done at some time or other, as distinguished from that which was done at some definite time; it is like the distinction made in English by the different forms, "I made," and "I have made." An example is found in Inscription xv., on the gates of Persepolis, where Xerxes says: "I made this portal," and "many other noble works I have made;" in the former instance using the definite, and in the latter the indefinite form. The distinction is made by suffixing the syllable ra to the first person singular, and ta to the third persons and to the first person plural. It is not improbable that the difference in the terminations nti and rti of the second person singular, before mentioned, may be a similar modification.

The following examples are in point:

First person.

Ye....Hu yutta; irsiki tahieta.... Hu yutta ra Appo Hu yutta ra, yupata, &c.

Appo Hu ap-tiri-ra, yupa yut-

Ye Tahiyaus appo Hu marri-ra

Ni, akka - Tipi ye chiyainti, appo Hu rilu-ra

This I made, and many other works
I have made, xv. 12-14.

Whatever I have done, that [may Ormazd protect], xv. 19, 20; xvii. 22.

Whatever I told them, that they did, vi. 30.

These are the provinces which I have held, vi. 13.

Thou who mayest see this tablet which I have written, III. 84.

In these cases the syllables ya and va, which may terminate the first person, are omitted. Ra must be the indefinite syllable which is added to substantives in the nominative case, as noticed in the section treating of that part of the grammar. In the Detached Inscription A it closes the sentence beginning with Hu, coming after Akavannisiya, as though Hu... ra signified "I am." Vara certainly has that value; see Hu yutta-vara, I. 57; II. 6-7, 51, 60; III. 44, 54, 55, 59, and the detached inscriptions. The only instance where vara has not that meaning is in III. 23, where it is unintelligible to me.

Third person.

Appo Attata yuttasta, yupata, &c.

Akka Tariyavaus [or Xerxes] Ko ir yuttàsta

Tahiyaus yupa appo Tariyavaus Ko marrista Whatever my father has done, that [may Ormazd protect], xv. 20; xvii. 24.

Who hath made Darius king. Introductory passages; xvi. only has huttàsta.

That province which king Darius hath held, vi. 32-3.

Tasta and pasta, "he hath created," in all the introductory passages, are instances of the same indefinite modification. Pafatusta, "he hath made," vi. 3, is another instance. At Behistun we have tharis-ta, "he abolished" (1) I. 48, and parrusta, "he laboured," (1) III. 81, but the passages are both mutilated; the last however is certainly indefinite. We cannot expect to find many examples of this indefinite modification in the record of Behistun, which is almost wholly made up of positive definite narrative.

First person plural.

.... yupa marri-ta..... yuttut-ta [Whatever I and my father have done] all that [by favour of Ormazd] we have done, xv. 15-6.

Here, as in the first person singular (tiri-ra), the additional syllable has the effect of shortening the preceding word; and although the absence of any distinction, at Persepolis, between Fix II and III are a verbal termination, deprives us of evidence of the same fact in the third person singular, it will hardly be doubted that

- III FY TEY, if the form of yuttasta had occurred. The occurrence of yuttàsti, in III. 30, amounts almost to evidence that such would have been the case.

PRETERPLUPERFECT TENSE.

The addition of the syllable ti to the termination of the third person singular preterite forms a pluperfect tense; these terminations become asti, isti, and usti; and it may not be going too far to suggest that this is allied to the ..., which produces a similar modification of time in the Turkish language.

The following examples will justify the attribution of this form:

Akka-pa sassa Bartiya ir tarnasti

Tassunos-na irsarra Vistatta ir vuttàsti

Appo Gaumatta Kanpuchiya evitusti

Who had before known Bardes, I. 38.

Visdates had made him leader of the army, III. 30.

Which Gomates had taken away from Cambyses, I. 33.

In the sentences which follow tiristi looks like a passive verb:

Tahiyaus ye appo Hu-nĭ-na tiristi

Akka irsarra appini tiristi

These are the provinces which were called mine, I. 9, 15. Who had been appointed leader, 11. 8.

FUTURE TENSE (?).

The termination ra appears in several cases to express a continuation or futurity, like the Mongol and Manchu ra, see Schott, p. 46; but it is a puzzling particle, and is possibly a mere mark of indefiniteness, whether added to a noun or verb. A full investigation of this particle would require more acquaintance than I possess with cognate tongues, and perhaps more examples of its use than the inscriptions afford.

The following examples look like future tenses:

Ni, Akka - Tipi ye pahuranra

Akka ► Tipi ye paranra

Ankiri-nı Auramasta ra.....

Thou who shalt peruse this tablet, III. 67-8.

He who shall peruse this tablet, III. 70-1.

Ormazd shall be witness (1) to thee, III. 68.

In the two cases following the value of ra is connected with its power in the preceding examples, and at the same time with the sort of indefinite pronominal power indicated in the section of substantives.

Yoşirra titainra, yulri tartuka, &c.

Yoşirra tirasra, yufri hini inkanninti The man who may be false, him punish, III. 64.

The man who may be a liar, him do not befriend, III. 83.

The translation may be "any false man," "any liar." In the phrase inni urinra, III. 71, the meaning is not clear.

IMPERATIVE MOOD.

Whether in the second or third person, the imperative mood appears to end in s, like the third persons of the past tense. The instances which follow shew this:

Vivana afpis	Destroy Vibanus, III. 23.
Ni uris	Know thou, III. 73, see also l. 67.
Yechitu kuktàs	Thus preserve [them], III, 85; see also 1. 94.
Rifapis-nĭ	May he make vain to thee, III. 89.
Λfpis-nĭ	May be slay thee, III. 88.

The first example is unmistakeably imperative; a similar phrase is frequently repeated, and afpis is usually followed in such combination by ranka, as in II. 15, 23, 39, 62; III. 41. Of these examples, II. 23, 39 are addressed to single persons; the others are plural; in II. 82, also addressed to a single person, we have afpis-ni vanka. It may be that van is passive, as in tirivaniun, and ka may be the usual passive termination, making the meaning "let them be destroyed;" but the first-cited instance seems to prove that the addition is unnecessary. Uris and kuktās, of the second and third examples, are clearly active; the other cases are in the third person singular.

NEUTER AND PASSIVE VERBS.

Neuter and passive verbs appear to be conjugated in the same way, as is the case, to a certain extent, in Magyar. In the latter language active verbs are conjugated in two forms; the first mode, called definite, is employed when the verb is followed by an objective case, the second, called indefinite, when there is no object. In much of its

conjugation the Magyar passive verb has the same terminations as We have nothing like this in the languages the indefinite form. usually studied, but the difference between "I speak" and "I say" may give an idea of the distinction; the former being indefinite, the latter definite. Now we have too few examples in the Inscriptions to generalise with much confidence, but the following principles appear to prevail: The active verb has its own mode of flection, as already given; the passive has also its form, which we are about to give; but the neuter verb, when it signified a state of rest, as "to sit," "to dwell," "to remain," was conjugated like a passive, as in Magyar; and when it designated motion, as "to go," "to march," it was considered active, when the object was expressed to which the going or marching was directed, and passive when there was no such object; thus "the army marched" would be rendered by the form of the passive voice, as it would be in Magyar, while "he deserted to him" would be put in the active form. This seems to have been rather a practical rule than a principle of the language, and it is not invariably followed, as we shall presently see. The characteristic of the neuter or passive form in the third person singular is k, precisely as in the Magyar; sometimes kka or ka is substituted for k, and the substitution is frequently accounted for on the same principle as that of ssa for s in the third person singular active; though it takes place also where no such principle can be traced.

PASSIVE VERBS-THIRD PERSON SINGULAR.

Ye appo Hu-ikki-mar yuttak	This [is] what by me was done, I. 54.
Innĭ yuttak	[It] was not done, III. 73.
Appo anka Hu-ikki-mar tirikka	Whatever by me was said, I. 19.
Yufri marrika, rabbaka, Hu- ikki nogaik	He was taken, chained, and to me was brought, I. 64.
Marrika Hu-ikki nogaik	He was taken, and to me was brought, H. 55.
➤ Chifa hu-nĭna-va rabbaka marrik	In my palace he was chained and bound, II. 55, 66.
Innĭ tarnas appo Bartiya af- pika	Knew not that Bardes was slain, I. 24.
Arakka marrik	Aracus was seized, III. 44.
► Tipi ye-va riluik	In this tablet is written, III. 67.
Appo tipi ye-va inni riluik	Which are not written in this tablet, III. 70.
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Kuktak, "cherished," in a mutilated passage, I. 19.

In xv. 15, we find chiyamak where we should expect chiyak; but this apparent irregularity is probably a very curious case of analogy with the usage of the Cheremiss and Zyrianian languages. The Persian] passage equivalent to that in which chiyamak occurs is translated by Colonel Rawlinson "whatsoever noble works are to be seen;" and the idea is obviously more comprehensive than what would be expressed by the mere participle "seen:" we might say "visible," "conspicuous," but there is no regular modification of the verbal form in any Indo-Germanic language to express such a modification of its value. The tongues above-named have such a form, and it is made by the insertion of m, precisely as in the Scythic text. The Zyrianian more especially exemplifies this generalizing power of the inserted m: from zeras, "it rained," comes zermas, "it was rainy;" from tödas, "he knew," tödmas, "he was generally known."

NEUTER VERBS-THIRD PERSON SINGULAR.

Vasnĭ Tatarşis thak	Then Dadarses marched, II. 24 (see also line 40).
Avi artak	There he dwelled, II. 5.
Lulwak	May be 'he dared,' I. 40.
Senrik	There was, I. 36.
Yufri şinnik	He came, I. 74, II. 50-1.
Yufri ivaka nanri	He arose and said, I. 57.
Avi iyaka	There he arose, I. 27 (see also
	I. 28, II. 6, 9).

In one case, at least, the form in k is found with the indirect regimen:

Vitarna Mata-pa-ikki thak Hydarnes to Media went, H. 15-6.

It would appear that those verbs which follow both forms, definite and indefinite, take before them the pronoun ir in the third person, when the form is indefinite; that, for instance, "he went" would be rendered either poris or ir-porik. This conjecture is strengthened by finding the particle in before such verbs in the first person, as we shall see presently under the termination gat; this particle in having probably the same relation to the pronouns Hn and mi as ir has to the pronouns of the third persons: the verb, in fact, is like the French neuter verb reflected; such as je me promène, il s'avance. The following are examples of such verbs in the third person:—

Thap Mata-pa ikki ir-porik Thap Parsan-ikki ir-porik Thap Arminiya-fa-ikki ir porikka When he went to Media, II. 16.
When he went to Persia, III. 8.
When he went to Armenia, II. 24,
40.

THIRD PERSON PLURAL.

It is an exception to the usual identity of the singular and plural numbers in the verb, that neuters change k into fu for their plural; passives would probably change in the same way, but there is no certain instance in the inscriptions: I believe that pafalufu, in III. 46, means "they were slain," though the Persian equivalent is lost. Fu is clearly the pluralizing particle, as in nouns. The following phrases afford instances of this form:—

In the last phrase, which is repeated, with the name of Vomises, in lines 41, 45, I conclude that va is the postposition in, to, upon, though I should hardly have expected to find it so placed.

Tahiyaus Hu-nĭ-na ayuttafa The provinces submitted to me, II. 78, 85; II. 34.

The plurality of the expression in line 78, is undoubted, the provinces of Parthia and Hyrcania being alluded to; in the other cases one province only is spoken of; but *Tuhiyaus* is so often used as a plural, that the plural form of the verb might follow as a matter of course. See II. 79.

Appi Tahiyaus Hu ir-pafatifa
These provinces revolted from me, II. 2.

Thap Tassunos yupipa Vistaspaikki ir-porifa
Tassunos Parsan ir-porifa
These provinces revolted from me, II. 2.

When those troops went to Hystaspes, II. 74.

The Persian troops went, III. 7.

We have also pafalufa in III. 46, and senpafa in III. 72: both passages are mutilated, but the words are certainly plural.

FIRST PERSON SINGULAR.

I have brought this form here, although it may seem out of its place, because I am in doubt as to its proper allocation. The following examples will show the meaning better than any explanation I could give; it would hardly be inferred from the structure of the word.

Until I came, I. 40.
Until I arrived in Media, II. 37, 48.
Ditto ditto II. 21.
While I was in Babylon, II. 1.
While I was in Persia and Media,
III. 35-6.
When I arrived in Media, II. 50.
As I was friendly towards Susiana,
II. 7.

It is not clear that this termination is connected with those preceding. The Cheremiss has a form used after conjunctions, made by the addition of gets to the root. It looks very much like a subjunctive mood; but the question must be left to Tartar philologers.

We have the word tiri, "to say," used twice under forms not found elsewhere, and which must be taken as appertaining either to a The first instance, tiriyas, occurs in reflected form or passive voice. II. 69, where the passage reads, "the Persians and Hyrcanians revolting from mo" Fruvartis-na tiriyas, "called themselves, or were called, men of Phraortes." I do not know if this form can be considered analogous to the Mordwin passive, which is regularly made by inserting v before the termination (see Grammar, p. 270); but tiriyas may, with more probability, be considered reflected, because we have already the form tirikka. The other form is tirivaniun, I. 5-6, "we are called," or "we call ourselves." This word I would divide tiri-vaninn, and would compare van with the Magyar particle van, which now forms the participle, or with the Turkish n, which makes regularly the reflected verb in that language; and this last is the most probable supposition, because the ancient Magyar form is va only. The termination inn is closely analogous to the Magyar unk, which, in passive verbs, replaces the jut of the definite active form.

The same verb, under the active form tiristi, appears to have the same passive or reflected sense in I. 9, 15; II. 8 (see ante p. 85).

¹ See Wiedemann's Grammar, p. 144.

Trivan-pi, "who was called," is probably a participle, with the relative particle pi.

GERUNDS.

Four forms, if not more, appear to have a participial or gerundial signification; one of these appears to be the present (or rather aorist) tense, another refers to past time, and two to the future; one of which is used for the singular and the other for the plural. The characteristic of the aorist and of the future plural is ba, which may be allied to the Turkish gerundial termination; that of past time is ras, and the future singular ends in ra, certainly allied to the Magyar, Turkish, Mongol, and Manchu ra. The syllable van which precedes ra, may be equivalent to the Magyar syllable mentioned before, which forms the participle in that language.

PRESENT OR AORIST.

Pati-fa fruirsarra-fa-ba The rebels assembling, II. 24, 32, 40, 44; III. 27.

In II. 28, where the same passage occurs, the termination is apha instead of faha; which seems to prove that we have here the pluralizing particle, leaving ha for the gerundial form.

Hu-ikki-mar pafati-fa-ba [The Parthians and Hyrcanians]
revolting from me, 11. 68.
Bapilu-fa Hu-ikki-mar pafatifa-ba The Babylonians revolting from
me, 111. 38.

Tahiyaus Markus yesi Hu-ikkimar pafati-fa-ba The province called Margiana revolting from me, II. 79.

This passage is in the singular, but the word Tahiyaus is so often a plural, that the writer may have been misled. See page 89.

Pafalufuba in I. 68 and lufuba, in I. 78, do not look like participles, but both passages are damaged and of uncertain signification. Ba without fa might be expected in the singular, but I have failed to recognize any instance.

PAST TIME.

The termination λu is probably the neuter and passive particle, and I believe that in the purely active form ras only would be found; this view is confirmed by comparing the examples which follow, and although the second requires a slight correction of Westergaard's copy, I have no doubt of the verification.

Irsikki tahie-ta sisnina yutras Many other noble things having done, xv. 15.

Yupa appo yutras-ka That which has been done, vi. 39.

Westergaard's copy has EY, which is here made EY.

I think tiras, in III. 83, is an example of the same form: "the liar," "the one who has lied;" and it is not unlikely that the frequently-recurring word tiraska is a similar form, with neuter signification.

FUTURE SINGULAR NUMBER.

Nititpnal şinnik, sapra- Natitabirus came, about to make kimmas yuttivanra battle, I. 74.

The same passage occurs with another name in II. 51, and similar passages occur, though mutilated, in III. 10, 14. This form is used only in the singular, and it is equivalent to the Persian chartaniya, which is less definite, meaning both singular and plural.

FUTURE PLURAL NUMBER, ACTIVE.

Patifa şinnifa, saprakim- The rebels came, about to make mas yuttiniun-huba battle, II. 25, 29, 33.

The same phrase occurs, with the substitution of yu for hn, in II. 41, 45. This form, like the preceding, represents the Persian chartaniya, and huba can hardly be anything else than the gerundial ub, which plays so conspicuous a part in the Turkish language; though it seems curious that it should be confined to the plural number, the intermediate niun, although like in form, can hardly be connected in signification with the niun of tirivaniun; it is more probably a variation of the van of the preceding form, but I am unable to give any opinion as to the reason of the change.

There are some other verbal forms, but they do not occur often enough to give a clear insight into their especial signification; we may perhaps except ri, which occurs so often in the word nanri, and which must certainly denote the third person of the present tense. See also ankiri, III. 68; revanri, III. 71-2; and senri, passim. It appears from II. 81, that nanri became nanga in the past tense.

I have little more to say of the remaining parts of speech. It appears from the word *irsikli*, "greatly," that the dative case-ending, as might have been expected, converted the adjective into an adverb; but we have no other instance to show that it was the normal form. The use of the verbal termination gat after the conjunction kus, in I. 40, II. 1, III. 35, and after thap, in II. 50, prove that the conjunction had a power similar to that of the same part of speech in other languages; but the instances in I. 21, and I. 52, appear to show that the more common form might also be used in such cases. All I know of the postpositions has been mentioned already in connection with the substantives.

The structure of the sentences is generally so very simple, that the syntax may be disposed of in few words; the concluding portion of the inscription, which would have afforded some examples of a more complex kind, are too much mutilated to give sufficient information for anything more extended. The nominative case usually comes first, the regimen (whether direct or indirect) follows it, and the verb closes the phrase. Examples are: Hu Kovas marriga, "I the kingdom held," I. 21; Hu Gaumatta afpiya, "I Gomates killed," I. 42: when a verb is followed by both the dative and accusative cases, I think the accusative always comes first, as in Auromasta Kovas Hu tunis, "Ormazd the kingdom to me gave," I. 9, 20, 45. In several cases we have the object before the subject, as Koras Hu. evituwa, "the kingdom I took away," 1. 44; Kovas ynfri marris, "the kingdom he seized," I. 30-1; and there appears to be no reason here and elsewhere why this difference was made, unless it be thought that the expression received some force by the inversion (see also Subordinate expressions of course follow the lines 57, 62, 77, 80). principal word, as in Gaumatta akka Makus Kanpuchiya cvitus, "Gomates the Magian deprived Cambyses," I. 34.

The adjective seems always to have followed the substantive, as in *Talnifa arikkifa*, "faithful cavaliers," II. 54; Ko irsarra, "greaking," passim.

Adverbs appear to have no especial position in the sentence, but are placed near the verb they modify; we have Tassunos irsikki afpis, "the people utterly he slew," I. 38; titkimmas Tahiyans-ativa irsikki yuttās, "falsehood in the country greatly prevailed," I. 25, with the adverb before the verb; and Tassunos Hu afpi irsikki, "the army I destroyed utterly," I. 76-7; Vistasba Tussunos afpis irsikki, "Hystaspes the army destroyed utterly," II. 76, with the adverb after.

Conjunctions sometimes invert the order of words, as in thep

Genmatta IIn afpiya, "when Gomates I killed," I. 55-6, and sometimes not, as in thap Tassanos yapipa Vistasba-ikki ir-porifa, "when those troops to Hystaspes went," II. 74.

These observations are jotted down without any systematic examination, and they merely serve to show that the language was by no means regularly cultivated; that no laws of composition were known, but each clause was set down as it arose in the mind of the writer. In fact, the whole of the great inscription is full of irregularities in regard to construction: the termination of the genitive case is often omitted; another syllable is sometimes substituted, which usually makes a dative case; and not unfrequently the relative appo placed before the second word serves to show the genitive, or is superfluously added to the genitive: compare Tussunos appo Patifa, "the army of rebels," II. 72, 76, with Tassunos appo Patifa-na, in II. 27, 31: the indefinite article is sometimes made by the numeral kir, and sometimes by the particle ra, under precisely similar conditions: the relative is made by appo, akka, akkapa, or even omitted altogether: verbs, in the same situation, and with the same meaning, have varying forms, as pafatàs in III. 50, and pafatis, III. 52; ap-tiris, II. 6, and ap-tirissa, II. 10; and all these differences occur in immediate juxtaposition. In the closing formula of each campaign, which is rendered "this I did in Persia, Media," &c., we have the name of the province either preceded by the local wedge, as in I. 85, III. 34, 47, or followed by the postposition ikki, as in II. 67, III. 19, or even put alone, as in II. 78. All this shows either a love of variety, or a very unsettled condition of the language-perhaps both. At the same time, the orthography is very uniform; with barely two or three exceptions, every word is spelled in precisely the same way, and the uniformity of practice extends to all the inscriptions from Armenia to Persepolis: the only one which shows a departure from the rule is that of Artaxerxes, at Susa, which may owe its varied forms more to the distance of time at which it was written than to irregularity of cotemporary practice.

I now proceed to the analytical examination of all the extant inscriptions. The paragraphs of the great Behistun monument are divided and numbered as in the Persian Memoir of Colonel Rawlinson, for the purpose of facilitating the collation of the two. The numbering of the lines, as they exist in the Scythic version, is made by small figures at the beginning of each line, corresponding with the engraving on the rock: this will be a sufficient guide to the lithographic plates and literal transcript. The smaller inscriptions are numbered as in Colonel Rawlinson's Memoir; no others are shown on the lithographs but those of which I have easts or impressions.

ANALYSIS.

COLUMN I.

¹Hu. Tariyavaus, Ko irsarra. Ko Ko-fa-inna, Κo I, Darius, king great, king of kings, king ➤ Parsan-ikka, Κo Tahiyaus-na, Vis²taśba sakri, Irsama son, in Persia, king of province, Hystaspes' Arsames' Ruvenyusakri, Akamannişiya. grandson, Achiemenian.

In the Detached Inscription A, which is generally equivalent to the first four paragraphs of this column, we have the characters \(\) \(

hiak Tariyavaus Ko manri:--Hu Attata Vistasba, hiak Darius king says :- my father[was]Hystaspes, Vistasba Attari Irsamma, hiak Irsamma Aţ'ţari Arrivaramna, Hystaspes' father [was] Arsames, and Arsames' father [was] Ariaramnes, Arriyaramna Λttari Chispis, hiak Chispis Attari father [was] Teispes, and Ariaramnes' and Teispes' father [was] A&kkamannis.

Achamenes.

I cannot find any analogy for the distinction between attata, "my father," and attari, "the father," or "his father." The word is found as well in Scythic as in Indo-Germanic languages. See the Gothic atta, Magyar atya, &c.

nanri: - yuvenpainraskimas Niku hiak Tariyavaus Ko Darius king sауя:--therefore we Nimang Akkamannisiya tiri^avaniun, sassata karata turi Sacho Achiemenian we are named, race old time from descended hiak sassata karata turi Nimans Nikavi hut, we are, and old time from race our [have been] kings.

We find yavenpainvaskimas, with a little variation of orthography, in I. 38, II. 70, III. 78; yavenpa, in I. 19, renders the Persian awatha, "thus;" perhaps also in III. 67 and 78. Yavenpa may be a dative case, meaning "in that way," and the whole phrase will be "according to that way." In I. 38 and in III. 78, we have yapainraskimmas.

hiak Tariyavaus Ko nanri:-VIII Ko-fa Nivans Hu-nina king says:- 8 kings [of] race Darius Ko-yas marris, Hu IX-immas Ko-vas yutta, sa8vak-mar appuka am, from old time formerly kingdom held, I the ninth king Niku Ko-fa hut. kings

Opport renders duvitatarnam, which is the Persian equivalent for savak-mar, "in two lines." The reading is ingenious and probable; but the postposition mar, "from," and the initial sa, found also in the word sassa, "old," and sacho, which may be "descended," rather corroborate the meaning given by Colonel Rawlinson, which I have followed.

I. 5. hiak Tariyavaus Ko nanri:—şauvin Auramasta-na Ko-vas and Darius king says:— by favour of Ormazd king Hu yut^ota; Auramasta Kovas Hu tunis. I am; Ormazd kingdom to mo gave.

Here we have the frequently-repeated phrase sauvin Auramasta-na, "by the grace of Ormazd." I am unable to analyse sauvin; vin in Zyrianian means "force," "power," but this would suppose a preposition, which seems foreign to the language; it is however countenanced by the Babylonian version.

The same form, Kovas, being used for the word "kingdom," and for the factive case of "king," the last phrase might be thought doubtful, but a comparison with 1. 20 will show that the rendering is correct.

hiak Tariyavaus Ko nauri:-Tahiyaus yo appo Hu-nina king says:- provinces those which of me Darius şanvin Auramasta-na Hu Ko-vas appin'l yutta:-Parsan, king appointed am :- Persis, are called; by grace of Ormazd I hiak Afarti, hiak Bapilu-fa, hiak Aśusura-fa, hiak Arbaya-fa, hiak and Susiana, and Babylonia, and Assyria, and Arabin. hiak Sparta-pa, hiak Iyau12na-fa, Mutsariya-fa, hiak Angaus-fa, and maritime provinces, and Sparta, and Iouia,

hiak Mala-pa, hiak Arminiya-fa, hiak Katbatukas-pa, hiak and Media. Cappadocia, and Armenia. hua and Parthuva-pa, hiak Sarrainkas-pa, hiak 13 Ariiya-fa, hiak Varasmiya-fa, and Zarangia, and Aria. and hiak Baksis, hiak Suktaspa, hiak Barrupamithana, hiak "Sakka-pa, and Baktria, and Sogdia, and Gandara (?), Sacia, hiak Thattakus, hiak Arrauvatis, hiak Makka; van r tar no XXIII Sattagydia, and Arachotia, and Mecia: in all 23 Tahiyaus. provinces.

It is singular that nearly all these provinces are put in the plural number, as though the language had no local names for them; will this be a clue to the locality of the people who spoke the language, and who would probably have a name for those provinces only which they were acquainted with, calling the others merely by the names of the inhabitants? Gandara appears to have the same name as in the Babylonian reading, Parupamisana, to judge from the space which the word filled, and the last group remaining; the orthography of this name is of course merely guessed at. The only peculiar appellation is that of Susiana, which is called Afarti, with the cerebral t, while the people are named Afarti; this peculiar name induces a suspicion that the language of some tribe dwelling in Susiana was the one The discovery, by Colonel Rawlinson, of a under investigation. number of Scythic inscriptions in that part of the Persian empire. corroborates this view; these inscriptions are much older than the time of Darius, are written in a different dialect, and with the Assyrian alphabet. The word tiristi is mutilated, but its repetition in a similar phrase in l. 15 makes it sure. I cannot analyse the closing phrase; it may be connected with varrita, "all."

I. 7. hiak ¹⁵Tariyavaus Ko nanri:—Tahiyaus ye appo Hu-nina and Darius king says:— provinces these which of me tiristi; şauvin Auramasta-na tàs lubavas Hu-¹⁶nina yuttäs;s are called; by favour of Ormazd? subjection to me they made; tribute Hu-nina kutis; appo Hu ap-tiriya, anuvas farvana pa of me they brought; what I to them said, by day and night that yutta¹⁷s. they did.

If I am correct in attributing the pluperfect meaning to the termination ti, the word tiristi should signify "they [or he] had called," but the sense appears to be passive here; the lost word, meaning "tribute," may be vannam, as in vi. 14, but I do not quite understand that passage, nor am I sure about the correct division of the words. Anu, is perhaps "day;" we find the equivalent of "heaven" and "God," with the initial or determinative >> \(\), and it is probable that "the day" would have such a distinction; we certainly find it whenever the day of the month is named, and it always precedes the monogram signifying "month," as well as the name of the month. I conclude therefore that it is suggestive of all words having a cosmical or celestial meaning.

hiak Tariyavaus Ko nanri:-Tahiyaus yo ativa, Yos-irra king says: - provinces these Darius [ariki tartuka,] yufri ir ku¹ºkti; Yoş-irra arikkas,] yufri pious, in retribution he him I cherished; the man who was impious, tartuka vial sauvin Auramasta-nanīna ca..... greatly I punished; by favour of Ormazd appo anka Tahi¹⁰yaus Hu-nĭna kuktak; Hu-ikki-mar tirikka, cherished; what if was told, provinces of me by mo yuvenpa yuttas. that they did.

From the analogy of kuktak, l. 19, kuktas, III. 85, and kuktainti, III. 86, I should have made the equivalent of "I cherished," kuktaya, for the impression is barely visible; but in III. 81, kukti is perfectly distinct; for tartuka, see III. 64. I cannot venture to restore the lost passages. Anka may generally be translated "if," but joined to appo the word "whatsoever" will usually represent the sense most conveniently.

I. 9. hiak Tari²⁰yavaus Ko nanri:—Auramasta ye Kovas Hu
and Darius king said:— Ormazd this kingdom to me
tunis; hiak Auramasta pikti Hu-täs, kus Hu Kovas ye ²¹patu,
gave; and Ormazd helper to me was, while I kingdom this gained,
hiak sauvin Auramasta-na Hu Kovas marriya.
and by favour of Ormazd I kingdom possessed.

Patu is not clear on the impression, but the termination is probable; the word would be put for patura, like afpi for afpiya. The restorations are obvious.

I. 10. hiak Tariyavaus Ko nanri:—ye appo Hu ²²yuttas, and Darius king says:— this [is] what I did,

Auramasta-na, thap appo Ko-vas [or Ko-ra] tuwa: sauvin by favour of Ormazd, when that king I became: Kanpuchiya yesi, Kuras sakri, Nikavi Nivans, yufar 21nen am called, Cyrus' son, our race, hiak hika, Kanpuchiya yufri Bartiya ir afpis; thap Kanpuchiya Cambyses he Bardes him killed; when Bartiya 24ir afpis, Tassunos inni tarnas appo Bartiya afpika; vasni him killed, the people not knew that Bardes was killed; then Kanpuchiya Mutsariya-fa-ikki poris; ²⁵vasnĭ Tassunos to Egypt Cambyses went; then the people became wicked, kutta titkimas Tahiyans-ativa irsikki yuttàs, kutta Parsan-ikki, and falschood provinces in greatly was, both in Persis, ²⁶kutta Mata-pa-ikki, hiak kutta Tahiyaus appo tahie-ativa. and also provinces the others

In l. 22 I have restored sauvin Auramasta-na, the space being just sufficient, and the last two letters visible, though the expression is not found in the Persian; the space following is too large for Y-YIY only, but the word concluding with FFY must be Y-YYY FFY. expression is quite different from that of the fifteenth Paragraph, although, oddly enough for the sense of the inscription, both the Babylonian and the corrected Persian (see Notes, p. ii) concur in reading "after I became king," in both cases. The few letters lost at the beginning of 1, 23 comprise all that there could have been to represent the Persian lines 29 and 30, of which the translation is "he was king here before me; the brother of this Cambyses was named Bardes; he was of the same father and mother with Cambyses." The phrase in 1. 24, "the people knew not that Bardes was slain," corrects the first translation given by Colonel Rawlinson, and ascertains the value of the Persian word azada, which, here at least, must mean "unknown." In a very difficult passage of the Naksh-i-Rustam Inscription, this word occurs twice, and the certainty of its meaning here may help us in finding the sense of that passage. Arikkas, in 1.24, is restored doubtfully from the analogy of arikka am, in 111.79.

I. 11. hiak vasni Ruven kir Makus, ²⁷Gaumatta yesi, yufri and then man one Magian, Gomates named, he
.....naas - Karas - Arakkatarris yesi, avi ivaka, XIV annan
Pissiachadia in mountain Aracadres named, there he arose, on the 14th day
anmons an-vikanna²⁹s-na pirka, yechitu ivaka; yufri Tassunos Apir
of the month Viyakhna then, thus he arose; he to people (?)

tiraska nauri:—Hu Bartina, Kuras sakri, Kanpuchi²⁹ya i...... vara; said: - I Bardes, Cyrus' son, Cambyses' brother vasni Tassunos varrita Kanpuchiya-ikki-mar pafati-fa, yufrikki po30ris, from Cambyses revolting, all to him kutta Parsan, hiak kutta Mata-pa, hiak kutta Tahiyaus appo tahie; nlso and also Media, and provinces others; Kovas yufri ^amarris; 1X annan anmons an-garvapatàs-na seized; on the 9th day of the month Garmapada kingdom he then, yechitu Kanpuchiya hiak vasni Kanpu³²chiya afpipa Cambyses and then killing himself(?) Cambyses afpik. was killed.

There is not space in the l. 27 for the word Pissiachadia, which we should expect to find, and the characters preserved will not enter into such a name. Aracadris is quite distinct, as well as karas, "a mountain;" (Wotiak gurez): both are preceded by - meaning In the dates I divide annan from the following syllables, and attribute to it the signification of "day," because the group annan is omitted in II. 47, and the usually corresponding Persian word ranchabish is also omitted in the text, II. 61; for a similar reason pirka must represent the Persian thakata aha, whatever that phrase may import; the Scythic -- (is certainly the Babylonian (, and I am unable to say why it is always accompanied by the additional syllables. I join the an to the name of the month, because we have the same syllable added to other words expressing periods of time and the like, (see l. 16, ante). In l. 28 tho word appr cannot be the dative postposition, though one is wanted there, because such a particle would never be preceded by Y, or as we should say, be written with a capital letter; in l. 60, where the word appir occurs in a semewhat similar connection, differing slightly in spelling only, we have the usual postposition pa after Tassunos; in the latter instance the word has not the Y, though space seems to have been left for it. The faint traces of the word meaning "brother" in 1. 29 look like \rightleftharpoons ; I should like to read them \rightleftharpoons uk, cognate with the Zyrianian rok, "a brother." The lost word after Kanpuchiya, in 1.31, may have been critus, but the phrase is not in the Persian; we find there only the repetition of the preceding words, "he seized the kingdom." In 1. 32 nothing is quite distinct but the passive afpik,

"he was killed." We may here remark that this paragraph does not commence with the usual formula "Darius the king says." By-and-bye we shall find several of the shorter paragraphs in the same case, especially towards the close of the Inscription.

hiak Tariyavaus Ko nanri:—Kovas yupa appo Gaumatⁿta bna Darius king says :- kingdom that which Gomates akka Makus Kanpuchiya evitusti, Kovas am neni karata turi Magian Cambyses had deprived, kingdom former time Nivans. Nikavi tàs; vasni MGaumatta akka Makus Kanpuchiya family our Was ; Comates then tho Magian kutta Parsan, hiak kutta Mata-pa, hiak kut¹⁵ta Tahiyaus deprived, both Persis, and also Media. and also provinces. appo tahie, yufri evitusa tuvan e, yufri Kovas yupipa-na marris. having seized, (?) he kingdom of them

The restorations in lines 32 and 33 are obvious, and the construction of the whole paragraph is easy, with the exception of the few words near the close, which I cannot understand. The last letter is \succeq \mathbb{Y}\subseteq certainly, and the preceding letter is \succeq \mathbb{Y}\subseteq probably; there is just room for yupipa-na, "of them." The horizontal wedge, meaning "in" or "with," may have preceded Nivans in 1. 33.

I. 13. 36 hiak Tariyavaus Ko nanri: - Yos-irra inna senrik inni king says:- of the men there was not and Darius Ruven kir Parsarra, in³¹nĭ Mata, hiak innĭ Nivanş Nikavi, akka man one Persian, por Mcde, and not family Kovas Gaumatta Makus evitus; Tassunos-vas 35 fași; Magian kingdom would deprive; Gomates the State feared him: Tassunos irsikki afpis Akkapa Baśsa Bartiya ir tarnasti, the people utterly he killed who the former Bardes him had known, yupainraskimmas Tassunos irsi39kki afpis, hini Hu ir tarnampi the people utterly he killed, let not me it make known appo Hu imi Bartiya akka Kuras Sakri; hiak Akkari that not Bardes who Cyrus' son: and every one move(?) ⁴ Gaumatta Makus thubaka innĭ lulwak, kus Hu sinnigat; vasnĭ Magian about(?) not dared, until I came: then Hu Auramasta aftiya" vanyahi, Auramasta pikti Hu-täs. I Ormazd adored. Ormazd helper to me was, by favour

Auramasta-na, X annan anmons an-bagayatis-na **pirka, yechitu Yoş 10th day of the month of Bagayadish then. ariki-fa itaka, Hu Gaumatta akka Makus ir afpiya, kutta 43 Yos 1 Gomates the Magian him killed. appo atarrivan nitavi yupo-fa pi itaka, ➤ Yuvanis ➤ Siktukvatis yesi chiefs who with, at a fort at Sictachotes named his ➤ Nissaya "yesi, ➤ Tahiyahus Mata-pa-ikki, avi ir afpiya, Kovas at Nisæa named, at province in Media, there him I killed, kingdom evițuwa, sauvin Auramasta-na 45 Hu Kovas yutta, Auramasta took away, by favour of Ormazd king Ι was, Kovas Hu tunis. kingdom me gave.

The analysis of this paragraph is pretty clear, where the text The clause beginning I. 38, which appeared doubtful is not deficient. in the Persian, is here consistent and probable: "he utterly destroyed the people who had been acquainted with the former Bardes; and the reason why he destroyed them was 'that they may not make it known (said he) that I am not Bardes, the son of Cyrus." The form tarnampi occurs in no other passage, but it should be a causative; the letter preceding pi is imperfect, but hardly doubtful. May the construction be hini Hu ir tarnam-pi, "let me not make it known to any, that," &c. the tarnam recovering the usual Ugrian m in the first person singular before pi, which is dropped when final? The necessity for making the verb causative is against this construction, to say nothing of the If we might read tarnaspi, it would be "lest there be any who may know me," though even then we do not know what to do with r. With the exception of the clause immediately following, where aski, thubaka, and lulwak are of uncertain import, all the rest is perfectly clear.

hiak Tariyavaus Ko nanri:--Ko46vas appo Nivans and Darius king says: - kingdom which family Nikavi ikkimar kutkaturrakki, yupa Hu nogaya; Hu ➤ Kata-va was taken away, that I brought [back]; I in place passankita; thap appo 47anka appuka-ta, yechitu Hu anchiyan what before soever, thus I did; I if yutta appo Gaumatta akka Makus ¹⁶tharista, hiak Hu Temples of Gods made which Gomates the Magian abolished, and Tassunos-na chotàs hiak aś, hiak Kartas, hiak > Alyes-pachiva and to the families the people's and

appi lu......... 49 ya appo Gaumatta akka Makus ev-ap-tusta; hiak Hu those I restored which Gomates the Magian took from them; Tassunos - Kata-va passankita, kut^{sa}ta Parsan, hiak kutta Mata-pa, in place established, both Persis, and hiak kutta Tahiyahus appo tahieta, yechitu, thap ⁵¹appo anka provinces the others thus. appuka-ta, Hu appo kutkaturrakki, yupa nogaya; sanvin that I brought back; by favour before soever, I what was taken away, Auramasta-na, ye Hu yut52ta, Hu baluikvassa kus - Alyes Nikavi this I did, I laboured (?) until ➤ Kata-va passankita, yechitu thap appuka-ta; hi⁵³ak Hu baluikvassa in place I established, thus as before soever; and I sauvin Auramasta-na appo Gaumatta akka Makus - Alyes Nikavi by favour of Ormazd that Gomates the Magian family ⁵⁴innĭ kutkatur not might destroy.

Though the import of this paragraph is generally pretty clear, I am utterly unable to see my way grammatically through several clauses, either in the Persian or Scythic text; the Babylonian affords no further help than merely shewing that anchiyan annappatna means "temples of the gods:" or at least includes that phrase: it is known from other sources, that annap signifies "the gods." See also the Artaxerxes Inscription. The phrase — Kaṭava passankita represents gáthwá avástáyam, and it seems to prove that gáthwá cannot be equivalent to an adverb like "firmly," because it is transcribed and not translated, and is preceded by the mark —. A comparison with the root átka induces me to render kaṭa by "place," and to make va the usual locative pestposition. Near end of 1. 52, thap may be anka; the first character is invisible, the second may be ranscriber.

I. 15. hiak Tariyavaus Ko nanri:—ye appo Hu-ikki-mar and Darius king says:— this what by me yuttak, tha⁵⁵p appo anka appuka Kovas marriya. was done, when that if before kingdom I seized.

The expression thap appo anka appuka, is the same as that which represents "as it was anciently" in the preceding paragraph; the indefinite ta alone, represented by the Persian chiya, being added in the former case; the general sense of the inscription shows that the meaning must be "when first I seized the kingdom," but I confess I

should have understood the words to mean "before I seized the kingdom."

hiak Tariyavaus Ko nanri:-thap Gaumatsta akka and Darius king says:- when Gomates Makus Hu aspiya, vasnī Assina yesi, Afartura, Ukbatarranma Atrines named, a Susian, Magian killed. then Upadarma's Sakri, 57 yufri Afartikki ivaka nauri: Ko-vas Afarti-pa Hu yutta-vara; in Susiana rising said: king to Susiana I vasni Afarti-sa Hussikki-mar pasati-sa-ba, Assina yufrikka poris; revolting, to Atrines then Susians from me vasni Ko-vas yufri Afarti-fa-59na yuttàs; hiak kutta Ruven kir of the Susians became; and then king he also man Nititpaal yesi, Bapilurra, Ahinahira Sa™kri, yufri - Bapilu ivaka, Natitabirus named, a Babylonian, Ænæra's son, he in Babylon rising, Tassunos-pa yechitu appir tiraska nanri: Hu Nabukutarru sar, tar to the people thus them lying said: I Nabuchodrossor, rasni Tassunos Bapilu-fa varrita nabpunĭta vara: appo of Nabonidus am ; then people the Babylonians nll Nititpaal yufrikki ⁶²poris; vasu\ Bapilu-fa pafatifa, Kovas appo to Natitabirus went; then Babylonians revolting, kingdom which Bapilu-fa-pa yufri marris. to the Babylonians he possessed.

The above paragraph barely requires a word of comment. The distinction between Afarti "Susiana," Afarti "the Susians," and Afartu (last syllable doubtful) "a Susian," is well seen. With regard to appir in 1. 60, see Par. XI., 1. 28.

I. 17. hiak Tariyavaus Ko nanri:-vasni Hu and Darius king said: - then I n messenger (?) Afartikki nogaya, Assina yuf⁶⁴ri marrika, rabbaka, Hu-ikki nogaik; Atrines to Susiana sent, he taken, bound, to me was brought; vasnĭ Hu ir afpiya. then I him killed.

Yutro is certainly allied to yuttu "sent." This paragraph exemplifies the use of the final vowel in marrika and rabbaka.

I. 18. biak Tariyavaus Ko na⁶⁵nri:—vasuĭ Hu Bapilu poriya, and Darius king says:— then I Babylon went,

Nititpaal yufrikka akka nanri, IIu Nabukutarrusar; 66 Tassunos to Natitabirus who says, I [am] Nabuchodrossor; appo Nititpaal yufri-na, - His Tikra yesi, avi pathafati, - Tikra of Natitabirus, at river Tigris named, there had arrived(?), Tigris ► Senri⁶⁷t marris, kutta . . taven . t heşna; vasnĭ Hu Tassunos-vas shores (?) held, and **sent** ships (?); then I kamas . . nika appo poke hi⁶⁸apvas-va appin palu...poplaced(?) which enemy in difficulty (?) them I placed (?) poke karras ir pafalufaba, Auramasta pikti Hu-tas, him having attacked(?), Ormazd helper to me was, by favour Auramasta-na Tikra antugahutta, avi Tassunos appo Nititpaal yufri-na of Ormazd Tigris we crossed, there army which of Natitabirus afpi⁷⁰ya; XXVI annan anmons an assiyatiyas-na pirka, yechitu day of the month 26th of Atrivata then. saprakimmas yuttayu"t, ir avi afpi. the battle we fought, him there I slew.

From 1. 66 to 68 the construction is obscure, and some characters occur which are not found elsewhere. This, combined with the mutilation of both the Persian and Scythic texts, prevents my attempting an explanation; all the rest is clear. Observe the expression "a river called Tigris," as though written by a people to whom the river was unknown. The clause at the end, "I slew him there," is not found in the Persian; and from the omission of the termination ya, and the way in which the lines are inscribed on the rock, it looks as though the engraver considered the following word, which begins a new paragraph, to be merely a continuation of the same clause.

hiak Tariyavaus Ko nanri:-vasnĭ Hu Bapilu poriya; and king says:- then I Babylon ^mbatar → Bapilu inbalu-va pugatta, → Afs → Satsan yesi, → Hufarata when(?) Babylon town(?) in I arrived, town Zazan named, satavatak a⁷³vi Nititpaal yufri akka nanri, Hu Nabukutarrusar. along (?) there Natitabirus he who said, I [am] Nabuchodrossor, Tassunos itaka, Hu rutàs şi^{ri}nnik, saprakimmas yuttiyanra; yasni with, me against came, the battle people about to fight; saprakimmas yuttayut, Auramasta pikti Hu-ta⁷⁵s, sauvin we fought, the battle Ormazd helper to me was, by favour Auramasta-na Tassunos appo Nititpaal yufri na avi-afpiya; - H-annan of Ormazd people who of Natitabirus there I killed; 2nd day

36an-anavakkas-na pirka, yeehitu saprakimmas yuttayut, anmons then, thus the battle we fought, of month Anamaka Tassunos appo Nititpaal-na Hu afpi irsik⁷⁷ki, hiak apin his-va who of Natitabirus I destroyed utterly, and them hiş ye-va sathak. puttana, I drove. river in this were drowned. (?)

Several words at the beginning of this paragraph are not found elsewhere:—batar, inbaluva, pugatta, satavatak, rutàs; all these are of course rendered conjecturally only. The name of the Euphrates is very faint, but I think the first three syllables are certain. The last clause is obscure. It will be noticed that the Scythic version has transposed the closing sentences of this paragraph.

Ko nauri:-vasnĭ II. t.* hiak Tariyans ⁷⁸Nititpaal yufri and Darius king says :-- then Natitabirus he Talni-fa ariki-fa itaka putraska, . . . > Bapilu lufaba; vasnǐ Hu horsemen faithful with marching, to Babylon retiring; then 79Bapilu-ikki pugatta; sauviu Auramasta-na, kutta - Bapilu to Babylon approached; by favour of Ormazd, Babylon and marriya, kutta Nititpaal yusofri pinti; vasni Nititpaal yufri Hu I took. Natitabirus . . . : then Natitabirus and I - Bapilu ir afpiya. in Babylon him killed.

The name of Darius in the first line of this paragraph is incorrectly engraved. I cannot restore the word which precedes Bapilu in 1. 78; there is room for batar, as in 1.72, but I do not know its meaning; the word following is very doubtful. The other restorations are probable. The horizontal - before Babylon, in 1. 79, is the only one I remember in all the inscription, before the name of a place, which does not effect the meaning of "at" or "in." The word at the beginning of 1, 80, which I have very doubtfully made pinti, may be the usual marriya; the paper impression shows only undecided The hink in outline at the end of the lithographed facsimile, is inserted from the supposition that this column closed in the same way as the second. The paper cast towards the close is so much mutilated that it is not possible to say whether this was the case or not.

^{*} We now come to the part which corresponds with the second Persian column.

COLUMN II.

We now come to the second Scythic column, corresponding with nearly all the second and part of the third Persian columns. portion of the inscription is almost perfect; scarcely a single letter is illegible or doubtful. It happens unfortunately that this is the column which contains all those statements of marches and fights, which abound in repetitions; and these are so precisely alike in all their clauses, that they might be restored in most cases with absolute confidence, however mutilated the text might be. It is impossible to avoid a feeling of regret that it is the second and not the third column which is so well preserved: there are so many varied constructions in the closing paragraphs of the inscription, including the different persons and tenses and moods of the several verbs used, that a complete Scythic version there would have given a much deeper insight into the structure of the language than we are now likely to attain. But that column is deplorably damaged; and the Persian text also is most defective in the part corresponding to it. The second column, which we are about to enter upon, is free from this cause of uncertainty, and we have no other difficulty than ignorance of the language.

hiak ¹Tariyavaus Ko nanri:—kus Hu ➤ Bapilu sennigat, Darius king says: - whilst I in Babylon appi Tahiyau's Hu ir-pafatifa; Parsan, hiak Afarti, hiak Mata-pa, these provinces against me rebelled; Persis, and Susiana, and the Medes, hiak Assura, hiak Mu³tşariya-fa, hiak Parthuva-fa, hiak Markus-pa, Assyria, and the Egyptians, and and Parthians, and Margians, hiak Thattakus, hiak Sak4ka-pa. and Sattagydia, and the Sacæ.

In the expression Hu ir-pafatifa, the letter r is added rather to the second word than to the first, because the termination fa is apparently participial without such addition, as in lines 7 and 11,* and because Huir, as a case-form of Hu, is not found elsewhere; unless the clause in I. 39 should be so construed.

- II. 3. hiak Tariyavaus Ko nanri:—Ruven kir Martiya yesi, and Darius king says:— man one Martius named,
- * A paragraph mentioning the frequent participial signification of neuter verbs terminating in ka and fa, such as ivaka and pafatifa, when vnaccompanied by the pronoun ir, was inadvertently omitted in p. 38.

Issan'şakris Sakri, ➤ Afş ➤ Kukkannakan yesi, Parsan-ikki, avi Sisicris' son, in a town Cyganaca named, in Porsis, there artak; yufri A'fartikki ivaka, ➤ Tassunos-pa yechitu ap-tiris, he dwelled; he in Susiana rising, to the people thus them addressed, nauri:—Hu Immannis Ko Afarti-na va'ra; he said:—I Imanes king of Susiana am;

II. 4. hiak Hu avasir Affarti inkanna sennigat, vasn'i Affarti-fa when Susians friendly(?) was, then Susians yufri Hu-ikki-mar fanifa, Mar⁸tiya akka irsarra appint influenced (?), Martius whom me ho leader appointed afpis. ir marrissa, ir they had named, him seizing, him they killed.

The word avasir in 1.7 is made a conjunction, because followed by sennigat, a verbal form generally found after a conjunction; and the Persian equivalent adakiya may be allied to NI; the Y- as a component part of the word is probably connected with the same syllable in vasni "then," and vasissin "after." The fourth paragraph, like the eleventh of Column I., begins without the usual formula; we shall find this occur frequently. The word which I have read fanifa may be tanifa, as in vi. 14.

II. 5. hiak Ta⁹riyavaus Ko nanri:—Ruven kir, Fruvartis Darius king says:-- man one, and yesi, vufri - Mata-pa-ikki iyaka, ¹¹Tassunos-pa yechitu ap-tirissa named, he among the Medians rising, to people thus addressing them nanri:—Hu Sattarrita, Nimans Vakstarra-na nĭmaⁿnki vara; vasnĭ said:- I Xathrites. family of Cyaxares descended ain: Tassunos Mata-pa ► IIu remanni, yupipa Hu-ikki-mar appo who with me at home, Medians they from me pafatifa, yu12frikki poris; Mata-pa-ikki Ko-vas yufri yuttàs. in Media king revolting, to him went:

Nivanki is probably connected with Nivans, notwithstanding the difference of the first syllable; the root nem, "to generate," still exists in Magyar. I have no clue to the etymology of remanni, the first syllable being an unknown sound, and the Persian text lost; but the Babylonian version here, and a comparison of this passage with a corresponding one in III. 3, where the Persian text is clear, show a connection with "house" or "home." Observe the locative > before IIu, meaning "with me."

II. 6. Tassunos Parsan hiak Mata-pa Hu-ta¹³s, arikki People Persian and Medes to me were, faithful they were; vasnĭ Hu Tassunos Mata-pa-ikki tifapa taven; Vitarna yesi, to the Medians envoys Hydarnes named, then I people sent; Parsar kir, Hu "Lubaruri, yufri Irsarra appini ir yutta; yechitu leader appointed him I made; Persian one, my subject, him vițas, Tassunos Maista-pa akka-pa Hu-nina inni ap-tiriya: to them I said : Medes who of me go, people pi, yupi-pa afpis vanka: vasni Vitarna Tassunos itaka are named who, them slay ? then Hydarnes Mata-pa-™ikki thak; thap Mata-pa-ikki ir-porik, - Afs - Marus Media went: when to Media he went, at a town Marus yesi, - Mata-pa-ikki, avi saprak¹⁷immas yuttäs; they fought; he who in Media. there the battle Mata-pa-na irsarra avàsir inn'i arir, Auramasta pikti Hu-ta¹⁹s, of the Medians [was] leader helper to me was, when not ? Ormazd sauvin Auramasta-na Tassunos appo Hu-nĭna Tassunos by favour of Ormazd people which mine People which afpis; XX19VII annan anmons an-anavakkas-na Patifa-na irsikki utterly destroyed; 27th day of month Anamaka pirka, yechitu saprakimmas yuttäs; vasnī Tassunos appo Hu-20nīna the battle they fought; then then, thus people which innĭ yuttäs, Tahiyahus ➤ Kämpattas vesi Mata-pa-ikki, avi named in Media, move(?) not made, province Campada satis, 21kus Hu sinnigat Mata-pa-ikki. remained, until I should go to Media.

Tifipa, in 1.13, is probably used as an explanatory complement to the verb taven. Irsarra, "the leader," has the mark of distinction, because placed alone: when the word is combined with the name of a nation, as in 1.17, the distinctive mark is omitted, as though we should write "Leader" with a capital letter, and the same word in "army-leader" without the distinction. I have no idea of the meaning of arir, in 1.17, though it is just possible that it may be connected with arta "to stay;" the word does not occur again, and the Persian is lost. The date is clearly the 27th, as in the Babylonian version. In the Persian it is indistinct.

II. 7. hiak Tariyavaus Ko nanri:—Tatarşis ²²yesi, Arminiyar aud Darius king says:—Dadarshish named, Armenian vol. xv. kir, Hu Lubaruri, yufri Hu Arminiya-fa-ikka ir yuttu; yechitu I to the Armenians him subject. him sent: ²³ye-tiriya: vita, Tassunos appo Patifa, Hu-nĭna innĭ tirivan pi, to him I said : go. people who rebels, of mo not yupi-pa afpis vanka; vasnı Tatarsis 24thak; thap Arminiya-fa-ikki then Dadarshish marched; when P fruirsarra-faba, Tatarsis 25 sinnifa. ir-porikka, Patifa ir-va assembling, Dadarshish to him he went, rebels saprakimmas yuttiniunhuba; vasni Tatarsis saprakimmas ap-va-täs; then Dadarshish battle making : ➤ Yuvanis ➤ Şutşa 28 yesi, Arminiya-fa-ikki, avi Auramasta pikti Zuza named, in Armenia, there Ormazd helper sauvin Auramasta-na Tassunos 27appo Hu-nina Tassunos to me was, by favour which of Ormazd people of me appo Pati-fa-na irsikki afpis; VIII annan anmons an-thurvar-na of rebels utterly destroyed; 8th day of month Thuravahara pirka, 28 yechitu saprakimmas yuttäs. the battle they fought. then, thus

The syllable va in ir-va, l. 24, and ap-va, l. 28, looks very much like a postposition; in Tatarsis ir-va and similar phrases, the syllable ir seems to be inserted in a similar way to yufri, as a vehicle for carrying the particle which marks the grammatical case; as in Nititpaal yufri-na, I. 75. The clause in l. 25, "then Dadarshish fought a battle with them," is an addition to the Persian text.

hiak sarak II-immas-va, Pati-fa fruirsarrapba, Tatarşis time at the second, rebels assembling, ²⁰ir-va şinnifa, saprakimmas yuttiniunhuba; vasnĭ → Afvarris → Tikra to him went, battle making (then at a fort Tigris yuttäs: yesi, ➤ Arminiya-fa-ik30ki, avi saprakimmas Auramasta they fought: the battle Ormazd named, in Armenia, there Auramasta-na, Tassu³¹nos appo Hu-nina pikti Hu-täs. gauvin of Ormazd, people which of me helper to me was, by favour Tassunos appo Pati-fa-na irsikki afpis; XVIII annan anmong utterly destroyed; 18th month which of rebels day people an-thurvar-na 32 pirka, yechitu saprakimmas yuttis. thus the battle they fought. of Thuravahara then,

Observe the change of fa to ap in fruirsarrapba, 1. 28, shewing the

similarity of sounds. Observe also, here and elsewhere, that there is no mark of distinction before the name of a month, and that probably the case-ending na belongs to the compound expression, "of the month Thuravahara."

hiak sarak III-immas va Pati-fa fruirsarra-faba, Ta33 tarsis and time at the third rebels assembling, sinnifa, saprakimmas yuttiniunhuba; - Afvarris - Huiyama went, battle making; to him at a fort Arminiya-fa-34ikki, avi saprakimmas yuttäs; Auramasta vesi. in Armenia, there the battle named, they fought; Ormazd sauvin Auramasta-na Tassu35nos appo Hu-nina pikti Hu-täs, helper to me was, by favour of Ormazd which mine people Tassunos appo Pati-fa-na irsikki afpis; IX annan anmons utterly destroyed; 9th people of rebels day the month an-thahikarrichis-na, 36 pirka, yechitu saprakimmas yuttäs; hiak of Thaigarchish, then, thus the battle they fought; and Tatarsis aśki vasnĭ innĭ yuttäs, Hun satis, 37 kus Hu Dadarshish a move(?) not made, me then waited, I Mata-pa-ikki sinnigat. to Media should go.

The close of this paragraph will not bear out the restoration of Armenia proposed by Oppert in the Persian text, l. 48. Aski is explained on pure conjecture; see I. 39 and II. 20. The usual wedge is omitted before Mata in l. 37.

hiak Tariyavaus Ko nanri:-Vaumis 1882 yesi, Parsar kir, Darius king says :- Vomises named, Persian one, Hu Lubaruri, yufri Hu tifapa Arminiya-fa-ikki taven, ye30chitu him I envoy to the Armenians my subject, sent, ye-tiri: viţa, Tassunos appo Pati-fa, Hu-nina inni tirivan to him said: go, people tho rebels, mine not called who, yupi-pa aspis vanka; vasni "Vaumissa thak; thap Arminiya-fa-ikki them destroy; ? Vomises went; when to the Armenians then ir-porikka, Patifa fruirsarra-faba, Va4umissa ir-va sinnifa, he went, rebels assembling, Vomises to him went. yuttiniunhuba; vasnī - Atchitu yesi, - Assuran, saprakimmas battle making; then at Achidu named, in Assyria,

avi sap42rakimmas yuttäs; Auramasta pikti IIu-täs, sauvin the battle they fought; Ormazd helper to me was, by favour Auramasta-na Tassunos appo Hu43-nĭua Tassunos appo Pati-fa-na · of Ormazd people who who mine people of rebels irsikki afpis: xvanmons an-anamakkas-na, pirka, annan utterly destroyed; 15th of the month Anamaka, then, day ye"chitu saprakimmas yuttäs. the battle they fought.

The name Atchitu is lost in the Persian text, and in the Baby-lonian version also.

- hiak sarak II-immas-va, Pati-fa fruirsarra-faba, Vaumis 45 sa time at the second rebels assembling, ir-va sinnifa, saprakimmas yuttiniunyuba; vasnī - Batin to him they went, battle making; then in a province ► Antiyarus yesi, avi saprakim⁶⁶mas vuttäs: Auramasta pikti Otiara named, there the battle they fought; Ormazd şauvin Auramasta-na Tassunos appo Hu-nına Tassus nos to me was, by favour of Ormazd people who of me appo Pati-fa irsikki nfpis; anmons an-thurvar puinkita-va, defeated; the month Thuravahara utterly yechitu saprakimmas vuttä⁴⁶s; vasnĭ Vaumissa Arminiya-fa-ikki they fought; then in Armenia the battle Vomises satis, kus Hu Mata-pa-ikki sinnigat. stayed, until I to Media should go.
- In 1. 45, we have *guttiniunyuba*, instead of the usual *guttiniunhuba*. Puinkita-va does not occur elsewhere, but the Babylonian version proves the meaning, in accordance with Benfey's sagacious conjecture: the omision of the usual annan and pirka in 1. 47, with the corresponding omission in the Persian, form the authority for dividing the words expressing the dates. The explanatory words "a district of Armenia," found necessary in the Persian text, after mention of the name of Otiara, are omitted in the Scythic; if this be not simply an accident, it may be inferred that the district was well known to the tribes by whom the language was spoken.
 - II. 12. hiak ⁴⁰Tariyavaus Ko nanri:—vasnĭ Hu ➤ Bapilu-mar and Darius king says!— then I from Babylon

luchogatta, Mata-pa-ikki poriya; thap Masta-pa-ikki in-porugat, retired, to Media I went; when at Media I arrived, ► Afş ► Kuntarrus yesi, Mata-pa ikki, avi Fruvartis yufri şi*invik Gundrusia named, in Media. there Phraortes akka nanri. Hu Ko-vas Mata-pa-na saprakimmas yutta-vara, who said. I king of Media am, yuttivan-ra; vasul saprakimmas yu52ttayut; Auramasta pikti Hu-täs, making; then the battle we fought; Ormazd helper to me was, şauvin Auramasta-na avi Tassunos appo Fruvartis-na ⁵³Hu of Ormazd there people who of Phraortes irsikki; XXV annan anmong an-atukannas-na pirka. vechitu utterly: 25th of the month Adukanna day then, thus saprakimmas yuttihut. the battle we fought.

Observe the varied orthography of yuttayut in 1.51-2, and yuttihut at the close of the paragraph: see also the distinctive singular participle yuttivan-ra in 1.51. At the beginning of 1.53, in afpi irsikki, it appears that the usual terminating the syllable ya was unnecessary before a similar vowel. The name of the month in the same line is lost in the Persian, and does not occur elsewhere.

H. 13. vasnĭ 61 Fruvartis yufri Talni-fa arikki-fa itaka then Phraortes he horsemen faithful with putraska, - Rakkan thak; vasnĭ Hu Tassunos-vas 55mi marching, to Rhages went: then I the people mine avi-mar marrika, Hu-ikki nogaik; Hu yeşim-vas, hiak tit-vas, there-from he was seized, to me he was brought; I his nose, and tongue, hiak peri vachchiya, reţa66kiţuva; ➤ Chifa Hu-nĭna-va rabbaka cut off, I smote him(?); court my in marrik; Tassunos marpafa-ta ir chiyas; hiak vasnī - Akvatana he was held; people all him saw; and then at⁵⁷rur-va ir patu, hiak kutta Yos appo atarrivan nitavi yupo-fa him I put, and also men who followers chiefs pi, yupi-pa ►Akvatana ►Afvarri⁵⁸8-va vartes appinĭ sarakve-poka who, them at Ecbatana in citadel ? put again enclosed(?) appin pera. them hanged (?).

Observe again the omission of explanatory words in the Scythic version, as in Par. XI; we have here a Median city, apparently well

known to the people who spoke this language, and which subsequently became the capital of the Parthian empire. In 1.56 I render tit "tongue" in preference to "lips," because it looks more like a singular than a plural, and the addition of vas is shewn by the following word peri to be unnecessary or unusual in the plural: this is however nothing more than a guess. Retakitura is likely to be a verb of the first person singular, but the signification is unknown; it may be a neun with the locative post-position. The last line is quite unintelligible to me: it contains a character not found elsewhere, and another which I read kwe, found also in the independent Inscription 111., where it constitutes a part of the same uncertain word kwe-poka, probably a participle; the meaning may be "confined."

hiak Tariyavaus Ko nanri:—Ru⁵⁰ven kir Chissaintakma Darius king said:one Chitratakhma man ➤ Assagartiya-ra, yufri Hu-ikki-mar pafaraska, Tassunos-pa named. a Sagartian, he from mo revolting, to the people ap⁶⁰-tiris vechitu nanri: Ko-vas Hu yutta, Nivans Vakstarra-na them addressed I of Cyaxares thus said: king am, family vara; vasni Hu Tassunos Parsan hiak 61 Mata-pa tifapa nĭman descended am: people Persian and Median envoy (?) taven: Takmasbata yesi, Mata, Hu Lubaruri, yufri Irsarra Tachmaspates named, a Mede, my sent: subject. him leader vutta, ^{c2}vechitu ap-tiriya: vitas, Tassunos appo appointed him I made, them I addressed: go, thus people pi, yupi-pa afpis vanka; Pati-fa. Hu-nĭna innĭ tiriyan vasnĭ mine called who, them slay; rebels, not ? then Takamasbata Tassunos itaka thak; saprakimmas Chissaintakma Tachmaspates people with marched; the battle Chitratakhma ye-tiis; Auramasta pikti Hu-täs, ⁶¹sauvin Auramasta-na. with him fought; Ormazd helper to me was, by favour of Ormazd, Tassunos appo Hu-nĭna Tassunos appo Pati-fa-pa irsikki afpis, kutta mine people who to rebels wholly destroyed, and Chissaintakma ir marris, Hu-ikki ir nogas; Hu yeşim-vas, Chitratakhma him they took, to mo him they brought; I hiak peri vaehehi, retakituva; - Chi66fa Hu-nina-va rabbaka, cut off, I smote him(?); palaco mine chained, marrik; Tassunos marripafa-ta ir chiyas; vasnī - Arpara yesi, he was held; people all him saw: then in Arbela avi Ilu atrusir-va ir patu. there I on cress him I put.

Observe nivan 1. 60: cf. with nivanki, in 1. 10-1. Pati-fa-pa, in 1. 64, "to the rebels," in other instances Pati-fa-na. The ta in marripafa-ta, 1. 66, is certainly the indefinite "soever," and the same in 1. 56. I know not whether atruirvairpatu should be divided as atru irva ir patu, or atrur-va ir patu; in the former case irva will be like the irva in irva-sinnifa, so often repeated; see II. 24; my own opinion is rather in favour of the latter. That the meaning is "fixed on the cross," is shewn by the Babylonian version. The horizontal wedge before Assagartiya, in 1. 59, is irregular.

- II. 15. hiak Tariyavaus Ko nanri:—ye Hu Mata-pa-ikki and Darius king says:— this I in Media yutta.
- Kο II. 16. hi ⁸ak Tariyavaus nanri :---Parthuvas-pa Darius **Parthians** and and king **бауя**:--Virkaniya-fa Hu-ikki-mar pafati-faba, Fru⁶⁰vartis-na tiriyas; Hyrcanians from me revolting, of Fruvartis called themselves; Vistasba Hu Attata - Parthuvas senri. ir yufri Tassunos Hystaspes my father in **Parthia** him peoplo was, ir-vach¹⁰tavassa pafati-fa; hiak vasní Vistasba Tassunos appo tavini him forsaking revolted; and then Hystaspes people who his ► Afş ► Visbauşatis ⁷¹yesi, ➤ Parthuvas, itaka thak: with marched; at a town Hyspaozatis named, in Parthia, saprakimmas Pati-fa ap-va-täs; Auramasta pikti Hu-täs, rebels against them fought; helper to me was, the battle Ormazd sauvin Auramasta-na Vi⁷²stasba Tassunos appo Pati-fa afpis Hystaspes who rebels destroyed by favour of Ormazd people irsikki; XXII annan anmons an-viyakannas-na pirka, yechitu 22nd of the month Viyakhna then, utterly; day sap⁷³rakimmas yuttiis. they fought. the battle

This paragraph is lost in the Persian, and I am unable to give a better translation than Colonel Rawlinson has proposed: in 1.69, tiriyas is a new form, denoting probably a reflected sense (See p. 90). The passage in 1.69-70 is different in arrangement from any other in the inscriptions, and the word vachtavassa is a new one; compared with the same root in the last line of the Naksh-i-Rustam inscription, together with Colonel Rawlinson's reading of the corresponding

Persian word avarala, it will appear almost certain that the meaning given is correct. Tufri looks like the subject, and Tassanes like the object; but the plural verb pafatifa must show that Tassanes is the nominative case, and ir with yufri must make an accusative. The second ir probably makes pafatifa verbal, in spite of the intervening word. Tavi-ni, in 1. 70, must be identical with ni-tavi; but the transposition is curious.

hiak Tariyavaus Ko nanri:-vasni Hu Tassunos Parsan Darius king says :- then I people Persian nogaya; Tassunos vupi-pa ► Rakkan-mar Vista⁷¹śba-ikki thap to Hystaspes scut; when pcople these from Rhages Vistaśba Tassunos 75 yupi-pa itaka Vistasba-ikki ir-porifa, vasnĭ Hystaspes people these with came. then to Hystaspes yesi, - Parthuvas. avi thak; ► Λfg ➤ Patikrabbana Patigrabana called, in Parthia, there at a town marched: Hu76-täs. pikti sauvin saprakimmas vuttäs; Auramasta the battle to me was, by favour they fought; Ormazd helper afpis irsikki; Auramasta-na Vistasba Tassunos appo Pati-fa who rebels destroyed utterly; of Ormazd Hystaspes peoplo vechitu saprakimmas anmons an-gar"mapatàs pirka, I annan the battle Garmapada then, thus of month 1st day vuttas. they fought.

The only peculiarity observable in this paragraph is the emission of the genitive particle after the name of the month in 1.77.

III. 2. hiak Tariyavaus Ko nanri:—vasni Tahiyahu⁷⁸s IIu-nina and Darius king says:— then the province mine ayuttafa; ye Hu Parthuvas yutta. became; this I in Parthia did.

Compare this paragraph with the 15th, line 67; I should have expected a postposition after *Parthuvas*, or at least the mark denoting locality.

III. 3. hiak Tariyavaus Ko nanri:—Tahiya¹⁰hus Markus and Darius king says:— province Margiana

yesi Hu-ikki-mar pafati-faba, Ruven kir Frata yesi, Markus-irra, one Phraates named, a Margian. named from me revolting, man yufri ⁶⁰Ko appini ir yuttäs; hiak vasni Hu Tatarşis yesi, Parsar king appointed him made; and then I Dadarses named, Persian Saksabavana-vas - Basiksis yuttas, yutro kir. Hu Lubaruri. subject, [who] the satrap in Bactria was, my yufrikki nogaya; nanga: vitkini, Tassunos appo Pati-fa Hu-nina inni I sent; I said: people who rebels, go, tirivan pi, 62 yupi-pa aspis ni vauka; vasni Tatarsis Tassunos itaka Dadarses thom glay then called who, people thak; saprakimmas Markus-pa ap-va-täs, Auramasta pikti marched; the battle Margians to them fought, Ormazd helper 89 Hu-täs, sauvin Auramasta-na Tassunos appo Hu-nina Tassunos to me was, by favour of Ormazd people who mine people IIIXX irsikki ; 64anmons appo Patifa-na afpis annan who of rebels destroyed utterly; 23rd day of the month an-assiyatiyas-na pirka, yechitu saprakimmas yuttas. Atriyatiya the battle they fought. then, thus

Pafati-faba, 1. 79, is, I think, a plural form, notwithstanding its grammatical connection with a single province: but the word Tahiyaus is almost invariably looked upon as a plural. In the same
line Markus-irra appears to be singular (conf. III. 56), but the
passage looks ambiguous here, as in the Persian text. We have
"king" instead of "leader" in 1. 80, and the form is Ko instead of
Ko-vas. I cannot explain nanga nor vitkini: the former word is clearly
connected with nanri, and the latter with vita and vitas; nor does
there appear any meaning in the syllable ni after afpis in 1. 82: it
cannot be supposed that there is any connection with nivanki of
II. 10-1.

III. 4. hiak Tariyavaus Ko na⁸⁵nri:—vasnī Tahiyahus Hu-nīna and Darius king says:— then Province mine

ayuttafa; yo Hu - Bakşis yutta. became: this I in Bactria did.

With the exception of the name of the province, this paragraph is identical with the second: but we have the wedge of locality which was wanted there.

COLUMN III.

The third Scythic column, to which we are now arrived, is very much damaged, particularly on the left side, down the whole extent of which there is a wide band with hardly a letter visible. The mutilation was so great in the upper half, that Colonel Rawlinson did not take a connected impression, but contented himself with detached bits, which are here brought together. Luckily this part comprises the historical portion corresponding with the third Persian Column, and it may be generally restored with confidence. This is not the case with the lower half, corresponding with the fourth of the Persian Columns; where, as observed before, we have so many varieties of construction: our restorations in that part will be more sparing, and given with much less confidence.

hiak 'Tariyavaus Ko nanri:-Ruven kir Vistatta yesi, king says: - man one Veisdates named, Darius ► Afs Tarrahuva yesi, Ihutiyas yesi, ²Parsan-ikki, avi artak; Tarva named, Iotia named, in Persis, there he dwelled; yufri sarak II-immas-va Parsan-ikki ivaka, Tassunos-pa he time at the second in Persis arising, to the people nanri: Hu Barti³ya tar kuras-na; vasni Iussunos I [am] Bardes son of Cyrus; them addressing said: then Parsan appo IIu revanni - Ansatispoka, yupi-pa Hu-ikki-mar Persian who I at home(?) stayed(?) they from mo pafatiifa, yufrikki poris; Parsan-ikki Ko-vas yufri yuttàs. revolting, to him deserted; in Persis king

The damaged bit in 1. 3 is of uncertain signification in the Persian text; sa may be a part of satis "stayed;" but this is very doubtful; and the wedge of locality placed before the uncertain character preceding sa adds to the unsatisfactory nature of the explanation here set down.

Parsar kir, Hu Lubaruri, 'yufri Irsarra appini ir yutta; hiak leader appointed him I made; Persian one, my subject, him kutta Tassunos Parsan tahi ir-porik Mata-pa-ikki Hu-kik; hiak *vasni army Persian another went to Media after me; and Artavartiya Tassunos itaka Parsan-ikki thak; thap Parsan-ikki Artabardes peoplo with to Persis marched; when ir-porik, ➤ Afş ➤ Rakkan ^oyesi Parsan-ikki, avi he reached. at a town Racha named, in Persis, Vistatta, yufri akka nanri, Hu Bartiya, tassunos itaka, 10 Artavartiya Veisdates, he who said, I [am] Bardes, people with, Artabardes ir-va sinnik, saprakimmas yuttivan-ra; hiak vasni saprakinnas to him went, the battle about to fight; and the battle then 11 pikti yuttiis; Auramasta IIu-täs, sauvin Auramasta-na they fought; Ormazd helper to me was, by favour of Ormazd Tassumos appo Hu-nina Tassumos appo Vistatta-na afpis ir $^{12}sikki$; who mine people of Veisdates destroyed wholly; XIIannan anmons an-thurvar-na pirka, yechitu saprakimmas 12th then, thus the battle of the month Thuravahara yuttüs. they fought.

III. 7. hiak vasnĭ Vistația yufri Talni-fa ariki-fa itaka then Veisdates he horsemen faithful Pişiyauvata putraska,ir-va poris; avi-mar sarak Tassunos to Pissiachadia marching, to him went; thence again yu¹¹fri Artavartiya ir-va şinnifa, saprakimmas yuttivaura; ➤ Afş Artabardes to him went, the battle about to fight; in town

- Parraka yesi, avi saprakimmas yutta¹⁵s; Auramasta named, there the battle they fought; Ormazd helper IIu-täs, sauvin Auramasta-na Tassunos appo Hu-nina hiak Tassunos to me was, by favour of Ormazd who people mine and Vis16tatta-na irsikki VIappo afpis; annan anmons who of Veisdates entirely destroyed; **6th** of the mouth day an-garmapatàs-na pirka, yechitu saprakimmas yuttäs, hiak kut¹⁷ta then, thus they fought, and Garmapada, the battle Vistatta yufri marris, hiak Yos appo atarrivan nitavi yupo-fa pi Veisdates him they took, and men the followers his marris. captured.

The restorations in lines 13 and 14 are both somewhat uncertain, although there cannot be much doubt about the meaning of the paragraph; in the name of Parga in 1. 14, the first letter may be \succeq_{1}^{Y} or \succeq_{1}^{Y} , the second is quite lost. The word *hiak* near the end of 1. 15 is quite irregular, and must be an error of the engraver.

There is room at the beginning of 1. 19 to restore the word itaka, and although apparently ungrammatical, it is justified by the example in 1. 44-5. The name of the town Uvádaidiya, where the punishment, whatever it was, was inflicted, is omitted: there could hardly have been room for the word in the space left on the rock; though I have been tempted to look for it in the tachis which is perfectly clear on the impression. The indistinct in might have been in the procession of the world make the name Uvatachis; but as we should have to alter the form of the Persian to form, and as the town would not be more easily identified under the name of Uvadachis than Uvadaidiya, it is not very likely that my conjecture will be accepted.

hiak Tariyavaus Ko nauri:—yo Hu Parsan-ikki yu²⁰tta.
and Darius king says:— this I in Persis did.

This paragraph is not in the Persian text, but is found in the

Babylonian version as well as in this. The transactions were perhaps thought to be too well known among the Persians to require the usual closing formula to be appended in that language.

hiak Tariyavaus Ko nanri:-Vistatta yufri akka nanri, king says:- Veisdates he Darius Hu Bartiya, yuf²¹ri Tassunos Arrauvatis tifapa taven; Yos kir Arachosia had sent out; I [am] Bardes, he people Irsarra appinĭ ir yuttàs, Vivana yesi Parsar22ra, Hu Lubaruri, leader appointed him Vibanus named a Persian, my was, Saksabavana-vas Arrauvatis yuttàs, yufrikki; yechitu of Arachosia was, against him; thus he them addressed: vițas, Vivana 23afpis, kutta Tassunos yupi-pa akka-pa Tariyavaus those who of Darius go, Vibanus slay, and people Ko-na tirivan pi vara: vasnĭ Tassunos yupi-pa → 21Arrauvatis those the king called who ? then people to Arachosia akkaVivana-ikki poris, Vistatta tifapa taven; - Afvarris to Vibanus which went, Veisdates had sent out; ➤ Kappissakanis 25 yesi Arrauvatis-ikki, avi saprakimmas yuttüs; Capiscania named in Arachosia, there the battle they fought: Auramasta pikti Hu-tas, şauvin Auramas26ta-na Tassunos appo helper to me was, by favour of Ormazd people Hu-nina Tussunos appo Patifa-na afpis irsikki; XIII annan mine people who of rebels defeated utterly; 13th anmons an-anamakkas-na pi27rka, yechitu saprakimmas yuttäs. of the month Anamaka the battle then, thus they fought.

There is a good deal of uncertainty about the grammatical condition of this paragraph, although the meaning is plain enough; the use of Yos in l. 21, is uncommon; the impression is very faint, and the word may after all be Ruven. The pronoun ir before yuttàs, in the same clause, is unintelligible to me, and I can only account for it by supposing an inadvertence on the part of the writer, who may have been misled by the frequent appearance of ir before the word yuttàs, so like in sound to yuttàs. I cannot account for the addition of vara to the usual formula in l. 23; the only difference between this and other similar cases is, that the speaker is here the third person, while he speaks elsewhere in the first person. Arrauvatis in l. 26 is an addition to the Persian text.

111. 10. hiak sarak II-immas-va, Pati-fa fruirearra-faba, rebels and timo at the second, assembling, saprakimmas Vivana ita28ka, - Batin - Kantuvata yesi, in district Vibanus with, Gandytia named, nuttäs: Auramasta pikti Hu-täs, sauvin Auramasta-na Tassunos they fought; Ormazd helper to me was, by favour of Ormazd ²⁰appo Hu-nina Tassunos appo Patifa-na afpis irsikki; VII annan who of rebels destroyed utterly; people anmons an-viyakannas-na, pirka, yechitu sap30rakimmas yuttüs. of the month of Viyakhna, then, thus the battle they fought.

The formula which usually follows the assembling of the rebels is omitted in this paragraph, though inserted in the Persian text. The name of the district called Gadutava in the Persian text, appears on the rock under a very different form; I suspect the engraver left out a wedge in the first letter, making instead of word should have been "Kautuvata;" this would have been a fair representation of the name, and as such I have restored it.

hiak vasni Ruven akka Tassunos-na irsarra Vistatta leader Veisdates and then man who people's yuf³¹ri Talni-fa arikki-fa itaka putraska thak; ir yuttàsti, he horsemen faithful with him had made, marching Arranvatis, Irvael 32 Vivana-na. ► Afvarris Irsata yesi, Arsada named, of Arachosia, the dwelling-place (?) of Vibanus, lusaba; vasni Vivana Tussunos itaka vasri ir-porik, hiak there he retired; then Vibanus people with following went, avi Ruven yufri akka Tas33 sunos-ua irsarra appini yuttasti, hiak leader appointed had been, and who people's Toş akka atarriyan nitavi yupo-fa pi, maurissa, appin men who followers his chiefs who, he took, and them he slew.

At the beginning, the word ynfri or kir perhaps should have been restored after Ruven; there is ample space for it, as the paragraphs generally follow close, when the usual commencing formula is omitted. The word Irracl, 1, 32, is not found elsewhere, and the phrase may mean "the dwelling place of Vibanus;" or "the property of Vibanus;" it is omitted in the Persian, and the Babylonian is lost. As Vibanus was Satrap of Arachosia, this is a probable meaning; and there are Ugrian analogies which may support the meaning suggested (see

Vocabulary). The word which I have read vasri in line 32, is made senri in the lithograph; the first character is very faint. I should decide at once for vasri, but I fear there is no precedent for the word.

III. 12. hiak Tariyavaus Ko nanri:—vasnī Tahiyahus Hu-nīna and Darius king says:— then the province mine ayuttafa; yo Hu - Arran³⁵vatis yutta.

became; this I in Arachosia did.

This paragraph requires no remark.

hiak Tariyavaus Ko nanri:-kus Hu Parsan-ikki hiak and Darius king says :-- while 1 in Persis and Mata-pa-ikki senni³gat, sarak II-immas-va Bapilu-fa pafatifa; was, time in Media at the second Babylonians Ruven kir Arakka yesi, Arminiya-rkir, Aftita Sakri, 37 yufri Aracus named, an Armenian, Hañdita's ➤ Afs ➤ Tubanna yesi ➤ Bapilu ivaka, avi-mar yufri yechitu at a town Dubaña named in Babylonia arising, from there he tiraska Tassunos-pa ap-tiris, nanri: Hu Nabu³⁶kutarrusar, tar to the people them he spoke, he said: I [am] Nabuchodrossor, son hiak vasni Tassunos Bapilu-fa Hu-ikki-mar pafati-faba of Nabonidus; and then people Babylonian from me Arakka yufrik³⁹ki poris; hiak Bapilu yufri marris. Ko-vas to him Aracus deserted; Babylon and ho captured, Bapilu yufri yuttas. of Babylon he became.

The uncertainty of the sound of the Persian $\rightarrow \square$ renders the determination of the power of \rightarrow uncertain: I am inclined to make it av or am; in the following line the Seythic nasal is distinct, in the name of the town which contains the only other example of the Persian $\rightarrow \square$.

III. 14. hiak vasnĭ Hu Tassunos Bapi blu-pa-fa taven; and then I people to Babylonia sent; Hu Lubaruri, yufri Hu Irsarra appini Vintaparna yesi, Mata, Intaphres named, a Median, my subject, him I leader appointed ir yutta, ye41chitu ap-tiriya: vitas, Tassunos Bapilu-fa akka-pa him made, thus to them said: go, people Babylonian

vanka; hiak Hu-nina inni tirivan pi, yupi-pa afpis vasnĭ of me not called who, them slay; and then ? pikti Vi¹²ntaparna Tassunos itaka Bapilu poris; Auramasta Intaphres with to Babylon went; Ormazd helper people Vin⁴³taparna IIn-täs. sauvin Auramasta-na Bapilu marris, of Ormazd Intaphres Babylon captured, to me was, by favour Hu-ikki Tassunos appin farpis; XXII annan anmons the people them made prisoners; 22nd of the month to me day an-markaşanas-na, pirka, ye4chitu Arakka yufri akka nanri, Hu of Markazana, then, thus Aracus ho marrik, hiak Yos Nabukutarrusar vara, appo atarrivan nitavi Nabuchodrossor am, was seized, and men who followers "yupo-fa pi itaka, marrika, rabbaka, Hu sira; Arakka who with, was taken, chained, on crosses(?) I placed(?); Aracus akka-pa atarri46 van nitavi yupo-fa yufri hiak Yos itaka. he and men who followers his chiefs who with, ➤ Bapilu Hu-ikki-mar pafalufa. in Babylon by me were slain.

The restorations in this paragraph may be considered hazardous, but the object of the whole paragraph cannot be doubtful. The month Markazana does not occur elsewhere, and it has a curious resemblance to the Jewish Marchesvan, which corresponds with our October or November; a probable epoch. Hu-ikki in 1.43, may have been irsikki. but the general meaning would not thereby be affected. The Babylonian version decides the rendering of the word which I have made farpis in the plate, though it may have been parpis, a word equally unknown to me. Sira, in 1.45, must certainly be a verb; I once supposed that it might be a postposition, meaning coram, and that the phrase may have been hiak nogaik Hu-sira, "and was brought before me;" but the other construction is more in accordance with the Van Inscription, No. xvi, where sira is niyashtáyan, and I think siras is niyashtáya.

hiak Tariyavaus Ko nan⁴⁷ri:—yo Hu ➤ Bapilu yutta.
 and Darius king says: — this I in Babylon did.

We have in this paragraph, which is repeated like a formula, another example of the localizing value of the horizontal wedge.

IV. 2. hiak Tariyayaus Ko nanri:--ye appo Hu yutta, and Darius king says:- this [is] what I did, ► Palki®va sauvin Auramasta-na Hu yutta; yechitu Hu yutta; by favour always of Ormazd I have done; thus XIX - Pat vutta, sauvin Auramasta-na Hu appin afpiya, in 19 battles I fought, by favour of Ormazd I them hiak IX Ko-fa Hu mauriya; kir Gaumatta yesi, Makus, tiraska and kings captured; one Gomates named, a Magian, lying I Bartioya tar kuras-na, yufri Parsan pafatàs; hiak nanri, Hu I [am] Bardes son of Cyrus, he Persia made rebel; and yesi, Afar . ra, yufri Afarti-fa appin pafatàs 1 sa nanri, Asina | Atrines named, a Susian, he the Susians them making rebel Ko-vas Afarti-fa-na Hu yuttavara; hiak Nititpaal yesi, Bapilu-rkir, and Naditabirus named, a Babylonian, king of Susiana I am: tiraska nanri, Hu Nabuku62 tarrusar tar napunita, yufri Bapilu-fa said, I [am] Nabuchodrossor son of Nabonidus, he hiak Martiya yesi, Parsar-kir, tiraska nasanri, Hu pafatis: Martius named, a Persian, lying made rebel; and Immannis, Ko Afarti-fa-na, yufri Afarti-fa pafatàs; hiak Fruvartis of Susiana, he Susians made rebel; and Phraortes Imanes. king yesi, Mata, ti⁵⁴raska nanri, Hu Sattarritta Nimans Vaksturra-na Xathrites of the race of Cyaxares named, a Median, lying said, I vara, vufri Mata-pa apin pafatàs; hiak Chitssaintakma yesi, Medians them made rebel; and am, Chitratakhına named. Assagartiya-ra, tiraska nanri, Ko-vas Hu yutta, Nimanş Vakstarra-na lying said, king I am, of the race of Cyaxares a Sagartian, vara, yufri Masagartiya-fa pafatàs; hiak Frata yesi, Markus irra, Sagartians made rebel; and Phraates named, a Margian, tiraska nanri, Ko-vas Markus-pa-na Hu 51 yutta, yufri Markus-pa said, king of the Margians I am, he the Margians lying palatàs; hiak Vistatta yesi. Parsar-ra, tiraska nanri, Hu made rebel; and Veisdates named, a Persian, lying said, Barti⁵⁸ya, tar kuras-na, yufri Parsan appin pafatàs; hiak Arakka lie Persia them made rebel; and Bardes, son of Cyrus, tiraska nanri, 59 Hu Nabukutarrusar Arminiya-ra, vesi. tar an Armenian, lying said, I Nabuchodrossor named, son nabunĭta-na vara, yufri Bapilu-fa apin pafatàs. Babylonians them made rebel. of Nabonidus am, he

The restorations are all probable, except perhaps in 1.48; in that clause the Persian, according to Colonel Rawlinson's correction, as vol. xv.

given in his Notes, p. v, reads, "This was all done by the grace of Ormazd; and as the kings rebelled, I fought nineteen battles, and by the grace of Ormazd I won them, and took nine kings captive." I would have wished to restore in the damaged space some such phrase as thap Kofa pafatifa, yechitu Hu, but there was not room for it, so that I have left the words which I had at first inserted as a mere guess. The word Palkiva expresses here and elsewhere the phrase hamahyáyá thrada, of the Persian, but throws no light on the singular word thrada; it neither confirms nor refutes the conjecture of Opport, who connects it with the "a year." I have always been inclined, fancifully I admit, to connect the meaning with our English "thread," "the tale," "narrative." The word Pat, "battle," both here and in 1.60, may be Pafar; the preceding numeral looks like but I should suppose it must be $\left\langle \stackrel{\mathsf{T}}{\downarrow} \right\rangle$. One of the kings only, Atrines, is not mentioned as an impostor, but as he has elsewhere the usual tiraska attached to him, this is probably an inadvertence. irregularity of the Scythic language, or its love of variety, is shewn in this paragraph; in the Persian text, all the clauses are constructed precisely upon the same model, as though by an official formula; but in the Scythic no two are exactly alike; in one case, that of Atrines, the expression is inverted, and at the close of all the others the clauso "he made them rebel" is written variously apin pafatàs, appin pafatàs, pafatàs only, and once pafatis. This variety can be charged only to the unfixedness of the language. Remark the irregularity of the orthography of Nabonidus in 1. 52, where the engraver has written the word phonetically, instead of using the ordinary ideograph for Nebo.

IV. 3. hiak Ta⁶⁰riyavaus Ko nanri:—Appin ye IX Ko-fa and Darius king says:— These [are] 9 kings appo Hu pat ye ativa manriya. whom I battles these in captured.

The restoration of appin is doubtful, the space is greater than wanted for the word, and the perpendicular wedge, quite visible, is unusual before appin.

IV. 4. hiak 61 Tariyavaus Ko nanri: - Tahiyaus ye appo king says:- provinces and Darius these which pafatifa pi; appi titkimas appiu pa⁶²fatàs, appo appi rebelled which ' god of lies them made rebel, that they the empire should subvert; and then Ormazd hand my in appin ⁶³yuttàs; thap anirachitu yechitu appin yutta. them gave; as I desired thus them I did.

I feel certain that appi, in 1.61, means "a false god," even without the addition of titkimas: it is the word used for the gods worshipped by the Persians, read annappi without the determinative -, which means "celestial," occurring as it does before, or a constituent part of the words meaning "heaven," "day," "month," as well as "god;" perhaps the Zyrianian yen "god" may retain this sound. The Persian corresponding phrase may then be restored in this way, "Daraugadiva hamitriyá akunaush;" see Rawlinson, Notes, p. vi. The next clause I cannot restore. Ormazd appears in the following clause, both here and in the Babylonian version, as equivalent to the Persian term of which Di....... alone is left; and this is in some degree confirmatory of the above rendering. If Ormazd is in the nominative case, qutties is put irregularly for yuttas, as at Persepolis, and appin being accusative supports this rendering. The last clause is pretty clear, but the Persian is damaged, and the half word remaining after avatha can hardly have been correctly given; I have restored anirachitu in 1. 63, from a passage in vi. 31, with a similar Persian equivalent.

hiak Tariyavaus Ko nanri:-Ni, 61Ko, Akka IV. 5. vasissin Darius king says :- thou, king, hereafter nikti, tartuka tuin nisgas; yoş-irra titain-ra, yufri mayst be, in retribution ? protect; the man [who is] a liar, him vialluti, Tahiyahus-mi tar65tuka tarva in retribution much punish. If thus thou continue, my province whole astn. shall be (?).

Nikti is restored from 1.83; the last letter is clear. A comparison of I. 18, III. 68, 75, 87, shews that fartuka must mean "returning," either good or evil. The end I do not see through; farva occurs again in vi. 41 and iii. 16, but this gives me no light.

IV. 6. hiak Tariyavaus ⁶⁶Ko nanri:— ye appo *Hu yutta*; and Darius king says:— this [is] what I did; sauvin Auramasta-na palkiva yutta; hiak Ni akka vasissin by favour of Ormazd always I have done; and thou who hereafter The rendering of the last clause has been adopted from the unmistakeably prohibitive character of hini, and the probability that the last word is in the second person. The Persian varna which is represented by our uris, may be the Sauskrit and "to describe:" see tian. &c. The sense will be "what thou seest written do not think false." This is consistent with the Persian, where Colonel Rawlinson saw úja in a subsequent visit to the rock, which may perhaps allow us to suggest the restoration mátya duruja maniyáhya.

IV. 7. hiak Tariyavaus Ko nanri: — ankiri-ni Auramasta and Darius king says: — witness to thee Ormazd ra. thap appo ye peri inni titki69mmas Hu palkiva yutta. be, that what this ? not falsehood I always have made.

The letter preceding Auramasta is certainly nt, and corresponds with taiya seen by Colonel Rawlinson. Peri is the Persian hashiyam, but the meaning is uncertain.

hiak Tariyavaus Ko nanri:— sauvin Auramasta-na Darius king says: - by favour of Ormazd tahiki-ta MIu-nina irsik*ki yuttak* senri appo tipi ye-va innY by me greatly done there are which tablet on this not other things Akka ➤ Tipi ve vasis⁷¹sin riluik. yupainraskimmas hini for that reason let him not who tablet this hereafter paranra pi-mar appo Hu-uina yuttak, yufri inni which by me is done, shall peruse urinra titkimas revan72ri. related false may think.

All former translations of this passage have been given with much doubt, and are really very unsatisfactory. Opport rejects them all, and proposes none. The large lacuna in 1.71 prevents our drawing any conclusion from the Scythic version which can be accepted as quite positive; but the following is proposed as at least consistent:—Other great deeds have been done by me which are not written upon this tablet; but because those other deeds done by me are not related,

let him who shall hereafter peruse this tablet, not think for that reason that they are lies." Colonel Rawlinson's correction of nishim "non ea," for nishida (see his Notes), certainly countenances this reading, in the Persian text as well as Scythic version.

IV. 9. hiak Turiyavaus Ko nanri: - Akka-pa Ko-fa irpifa Darius king says: - those who kings before pi, kus senpafa, yupi-pa-na yo nifabak inni 13 yuttak, thap Hu who, while they were, of them this ? not was done, as varrita sauvin Auramasta-na yutta. by favour of Ormazd have done.

The unknown and damaged words in this paragraph prevent a full rendering, but the general sense must be something in this way: "The kings my predecessors, although they reigned a long time, did not such deeds as I, by the favour of Ormazd, have done." The word following "kings" is doubtfully read, and does not appear to occur elsewhere. I have restored palkiva in the lithograph, I. 73, but Colonel Rawlinson's Notes, p. vi, shew that the word thrada did not exist on the rock, and I write therefore varrita instead of palkiva.

hiak Tariyavaus Ko nanri:-am Ni uris ⁷⁴appo and Darius king says :-- ? thou declare what yutta; yechitu yupainraskimas hini tartinti; hiak anka have done; therefore if thus do not conceal; and Tassunos tirinti, yo innĭ tartinti, apin Aura masta record this not thou conceal, the people them thou tell, Ormazd Νi inkanĭs-nĭ, *hiak* kitinti Nimans-ni, hiak kutta viallu thee befriend thee, and also be to thee thy family, , and very iktaka takti-nĭ. long be thy life.

I am not quite satisfied with either the sound or value of the character I have called am, in 1. 73; it is found also in I. 23, 33, and appears to allude to something past; the character is supposed to be read tin, from its occurrence here, but it is not found elsewhere, and the considerations detailed after the syllabarium in p. 51 render it unlikely; lulne, the Persian hadugam, is probably "record," as conjectured by Colonel Rawlinson, and connected with rilu "to write." Tassunos apin looks like a dative for Tassunos-pa, but there is no other instance of its use. I cannot analyse the last bit; in 1.87 we find

viallu taka rasti-ni, having the same equivalent in Persian; perhaps vialluik may be one word, an adverb verbalized, meaning "be it long;" such a construction seems consistent with the usage of this class of languages; there may be an analogy between taka and takti, "life" and "live," or "continuance" and "continue."

IV. 11. biak anka sarak lulne ye tartin76ta, Tassunos inn1 again record this thou conceal, people not Nin hiak kutta Nimans-nĭ hini tirinta, Auramasta afpis-nĭ, Ormazd theo destroy thee, and also family thy not tell. kitinti. be to thee.

IV. 12. hiak Tariyavau⁷⁷s Ko nanri:—ye appo Hu yutta, and Darius king says:— this which I have done, sauvin Auramasta-na — Palkiva yutta; Auramasta annap by favour of Ormazd always I have done; Ormazd god Arriyanam pik⁷⁸ti Hu-tiis, hiak annap appo tahifa appo senri pi. of Arians helper to me was, and gods the others who are who.

I rather think the word Arriyanam to be a literal transcript of the Persian genitive case plural; it is not found in the version made for the Babylonians, who were, no doubt, too well acquainted with mythology to be ignorant of the position of this deity. The last letter of the paragraph is either recorder or recorder or recorder or recorder or the latter has been taken, as the most likely; all that is visible is recorder, made neither like recorder nor recorder, and there is not room for a fair-sized wedge before it to make recorder.

Κo nanri: — yuvenpainraskimas IV. 13. hiak Tariyavaus Darius for this cause and king says:-pikti, hiak *kut*ta Auramas⁷⁹ta annap Arriyanam annap the god of the Arians helped, and also tahifa-pa; thap appo . Hu innĭ arikka am, hiak innĭ tiras®karragat, not wicked am, and not was a deceiver, that Ţ others: nutta. hiak inni Hu, hiak inni hiak ippi not I have done, and 1, and evil not and hiak inni Fabakra inni Ishrasra ukku vupogat; batar not not became despotic; and great when(?)

appattuikkimmas Yoş-irra akka ► Alyeş Hu-nına the man who family mine utterly 82 hiak yufri tartuka ir kukti; Akka baluinparrus-ta, laboured, him in retribution and he who him I favoured; appattuikkimmas afchova, Hu ir afpiya akkari ir-yufri ukga injured (?), him I alew utterly every one ? innI yutta. not I did.

The many unknown words in this paragraph, and the mutilated condition both of the Persian and Scythic inscriptions, forbid any hopes of a successful analysis, without a better acquaintance with the Ugrian languages than I possess; a few guesses are set down, but without much confidence. Some further observations may be found in the vocabulary. The word baluikparrus-ta is not quite correctly given in the transcript, p. 59, but the first part is very uncertain. The additional words found at Colonel Rawlinson's second visit to Behistun have suggested the reading of the latter part; but there appears to be a bit in the version which was not in the original text.

IV. 14. hiak Tarisayavaus Ko nanri:—Ni, Ko, Akka vasissin and Darius king says:—Thou, king, who hereafter nĭkti, Yoş-irra tiţrasra yufri hini in-kannĭuti, hiak hini Akka mayest be, the man a liar him do not befriend, and do not who appat*tuikkimmas yuttis.

utterly (?). ?

The last clause is unintelligible to me, and the last word is defective; there is certainly some prohibitory clause at the end, which can hardly be equivalent to the Persian original.

hiak Tariyavaus Ko nanri:-Ni akka vasissin - Tipi IV. 15. king says:-Thou who hereafter chiyainti appo Hu rilu⁸⁵ra, ye innakkaniva, this seest have written, [and] these figures,ki rinti; thap innifapata yechitu kuktàs. injury to them; as long as thou livest thus preserve.

The conjectural emendation proposed by Colonel Rawlinson, in the Notes, p. ix, is supported by the Scythic version; but I would suggest avathá instead of avaiya for the last word but one.

hiak anka - Tipi ye chiyain sti, ye innakkaniva, iſ tablet this thou seest, [and] theserinti, thap innifapata chitu kuktainta, Auramasta and doest no injury to them, as long as thou livest thus preservest, inkanĭs-nĭ, hi⁸⁷ak kutta Nimans-ni kitinti, hiak viallu befriend thee. thee and also family thy be to thee, and taka rasti-nĭ, hiak kutta appo yutirti, yuvenpa Auramasta long be thy life, what thou shalt do, that Ormazd and nlso alsas-ni. increase thee.

In these two paragraphs, as well as in the next, the Seythic words signifying "doing injury" are mutilated, and singularly enough the verbal termination rinti is all that remains in the three places. For innifapata, see the Vocabulary. Chitu, in 1.86, is an obvious mistake for yechitu. Viallu taka rasti-ni is equivalent to viallu iktaka takti-ni of 1.75. A comparison of atsasni with atsaikka, "great," an epithet of "the world" in the Alwand Inscription (of which Colonel Rawlinson took an impression that leaves no doubt of the accuracy of the reading), inclines me to believe that this verb must signify "enlarge," "extend," and the equivalent Persian term danautura will be allied to the Sanskrit at tanu.* This explanation will give a very probable meaning to the disputed durina apiya, occurring so often in the small inscriptions.

IV. 17. his ak anka — Tipi ye innakkanivarinti, inni and if tablet this [and] figures thou injurest, not kukirti, Auramasta Nin afpis-ni, hiak kutta Nimanş-ni thou shalt preserve, Ormazd thee slay thee, and also family thy hini sokitinti, hiak appo yuttainti apin Auramasta rifapis-ni. not be to thee, and what thou doest that Ormazd spoil for thee.

There is no equivalent here for the Persian utámaiya yává taumá alutiya, which in the preceding paragraph is represented by thap innifapata. The word which I have made apin in 1. 89, was very probably Nin, as in the similar phrases in lines 76 and 88.

All the above paragraphs from the fourth inclusive, arc, I confess, but unsatisfactorily explained; but I believe the version upon the

Some doubt may attach to this explanation, arising from the emendation in Notes, p. x, where we find jadanautuva instead of danautuva.

whole is a step in advance. A larger acquaintance with the languages will do much, and I am persuaded that many letters, become invisible upon the paper casts, may be recovered by a closer examination of the rock. In the mean time, what is here given will aid future investigators, and enable a Finnish scholar to give a much better explanation than I could accomplish by the most protracted study.

nanri: - Vin 90 taparna IV. 18. hiak Tariya ya us Kσ yesi, and Darius king says: -Intaphernes named, Visparra Sakri, Parsar-ra; hiak Yuttana yesi, Tukkarra Sakri, Otanes named, Veispares' son, a Persian; and Socres' Parsar-ra; hiak Gauparva yesi, "Martuniya Sakri, Parsar-ra; hiak Gobryas named, Mardonius' son, and a Persian; and Vitarna yesi, Bakapikna Sakri, Parsar-ra; hiak Bakapuksa yesi, Hydarnes named, Megabignes' son, a Persian; and Megabyzus named, Tattuvan⁹²ya Sakri, Parsar-ra; hiak Artumannis, Vaukka Sakri, Zopyrus' (?) a Persian; and Vahuka's son, Ardomanes, BOIL. tayufa, Parsar-ra; appi Yos Hu kus Hu Gauma⁹³tta akka accompanied, while a Persian; these I Gomates men me Bartiya tar kuras-na; hiak avasir Makus afpiya, akka nanri, Hu Magian killed, who I [am] Bardes, son of Cyrus; ваid, Yoş Λppi Hu tahuvanlu⁹¹fa, Ni, Ko, akka *rasisşin nĭkti* men these me aided. thou king who hereafter may be, remember appo Yos appir kuktàs. that men these favour.

It appears that the usual yesi was left out after the name of Ardomanes in 1. 92, unless the name was written merely Artuvan; there would then be space for it. The word afpiya is restored after Makus in 1. 93, though I should have expected yufri there; but the verb is wanted somewhere, and no other place appears at all suited for it: after kus some word ending in yal is generally found, but I know not what to put; perhaps afpiyat; but there is no authority for it. The intent of the closing sentence is, no doubt, to call on the successors of the king to confer favours on the descendants of the men who assisted Darius in raising himself to the throne of Persia; it appears from Colonel Rawlinson's Notes, p. xviii, that this was contained in another paragraph, which was composed of two or three additional lines, but they are lost with the exception of a few letters; the Seythic version appears to have closed as above given. There was no room on the column for more.

DETACRED INSCRIPTIONS.

The following inscriptions have the same denominative letters as those affixed to the corresponding Persian Inscriptions by Colonel Rawlinson, in his Memoir. Of the first, marked A., there is no impression, and the copy has suspicious passages which are pointed out in the remarks on the first lines of the first column; for this reason it is not repeated here: the others follow.

B.

¹Ye Gauma(ta, Makus, tiraska nauri, Hu ²Bartiya tar kuras-na, This Gomates, Magian, lying said, I [am] Bardes son of Cyrus, Hu Ke-vas yuttavara.

I king am.

C.

¹Ye Aşina ²tiraska nan³ri, Ko-vas A⁴farti-fa-pa Hu ⁵yuttavara. This Atrines lying said, king to Susians I am.

Đ.

¹Ye Nititpa²al tiraska nan³ri, Hu Nabukutar⁴rasar tar This Naditabirus lying said, I [am] Nabuchodrossor son nabʻpunĭta-na, Ko-vas Ba″pilu-fa-pa Hu yut¹tavara. of Nabonidus, king to Babylonians I am.

E.

¹Ye Fruvartis ti²raska nanri, Hu Sat³tarritta, Nimans This Phraortes lying said, I [am] Xathrites, race Va⁴kstarra-na, Ko⁵vas Mata-⁶pa-na Hu ⁷yutta⁸vara. ef Cyaxares, king of Medians I am.

F.

¹Ye Martiya ti²raska nanri, Hu ²Immannis, Ko-vas A⁴farti-fa-pa This Martius lying said, I [am] Imaucs, king to Susians Hu yutta⁵vara.

I am.

G.

'Ye Chissantakma ²tiraska nanri, ³Hu Nimans Vakstar⁴ra-na, This Chitratakhma lying said, I [am] race of Cyaxares, Ko-vas Assa⁵gartiya-fa-pa Hu ⁶yuttavara.

king to Sagartians I am.

11.

'Ye Vistap²ta tiraska nan³ri, Hu Bartiya ⁴tar kuras-na, Hu This Veisdates lying said, I [am] Bardes son of Cyrus, I Ko⁵vas yuttavara.

king am.

I.

¹Ye Arakka tiraska ²nanri, Hu Nabu³kutarsar tar Nab⁴punĭta-na, This Aracus lying said, I[am]Nabuchodrossor son of Nabonidus, Ko-vas ⁶Bapilu-fa-pa Hu ⁶yuttavara. king to Babylonians I am.

J.

¹Ye Farrata tiraska na^snri, Hu Markus-pa-³na Ko-vas yuttavara. This Phraates lying said, I of the Margians king am.

L.

The following inscription has no Persian or Babylonian version.

¹Tariyavaus Ko nanri: ṣau²vin Auramasta-na Hu ➤ Tipi-vas Darius king said: by favour of Ormazd I a tablet

Tahie-ikki yutta arriya-va, ¹appo sassa inní senri; kutta → Atu³t elsewhere have made Arian, which formerly not was; and ? (or otherwise)

riluik, kutta Hu ti*fabapafaraka: vasnĭ - Tipi-vas am³neni is written, and I sending (?) then the tablet before

Tahiyahus varrita ati¹⁰va Hu nogaya, Tassunos pathapis.

province all in I sent, the people knew (?).

I have no clue to the meaning of the four objects made by Darius. At the close the termination is points out a verb in the third person, which is my motive for making one word of pathapis; but the termination pa stands in tempting proximity to the preceding word; making Tassanos-pa, "to the people."

It has been thought advisable to give here a connected version of the whole inscription on the rock, calling attention to any changes affecting the sense, by printing the altered passages in italic letters. The translation is made as literally as it could be done to remain intelligible.

- Col. I.—Par. 1.—I am Darius, the great King, the King of Kings, the King of Persia, the King of the provinces, the son of Hystaspes, the grandson of Arsames, the Achamenian.
- Par. 2. And says Darius the King:—My father was Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was Teispes; the father of Teispes was Achamenes.
- Par. 3. And says Darius the King:—On that account we are called Achaemenians; from antiquity we have descended; from antiquity those of our race have been kings.
- Par. 4. And says Darius the King:—Eight kings of my race have held the kingdom before me, I am the ninth; from ancient times we have been kings.
- Par. 5. And says Darius the King:—By the grace of Ormazd I am king; Ormazd granted me the empire.
- Par. 6. And says Darius the King:—These are the countries which are called mine; by the grace of Ormazd I have become king of them:—Persis and Susiana and Babylonia and Assyria and Arabia and Egypt and the maritime country and Sparta and Ionia and Media and Armenia and Cappadocia and Parthia and Zarangia and Aria and Chorasmia and Baetria and Sogdiana and Gandara and Sacia and Sattagydia and Arachosia and Media; in all twenty-three countries.
- Par. 7. And says Darius the King:—These are the countries which are called mine: by the grace of Ormazd they have become subject to me—they have brought tribute to me. That which has been said unto them by me, both by night and by day that they have done.
- Par. 8. And says Darius the King:—Within these countries whoever was pious, to him I have returned protection; whoever was impious, him I have in retribution punished. By the grace of Ormazd these countries, given to me, have been favoured. As to them it has been said by me, thus they have done.
- Par. 9. And says Darius the King:—Ormazd granted me this kingdom. Ormazd brought help to me whilst I gained this kingdom. By the grace of Ormazd I hold this kingdom.
 - Par. 10. And says Darius the King:-This is what was done by

me, by favour of Ormazd, when I became king:—My predecessor, named Cambyses, was son of Cyrus, [and his brother was named Bardes.] Cambyses killed Bardes. When Cambyses killed Bardes, the people did not know that Bardes was killed. Then Cambyses went to Egypt. Then the people became wicked, and falsehood abounded in the provinces, both in Persia and in Media, and in the other provinces also.

- Par. 11. And then a certain man, a Magian, named Gomátes, arose from Pissiachádá, among the mountains named Arakadres; from thence on the 14th day of the month Viyakhna, he arose, and to the people he thus falsely declared: "I am Bardes, the son of Cyrus, the brother of Cambyses." Then all the people revolting from Cambyses, went over to him, both Persis and Media, and the other provinces. He seized the empire; on the 9th day of the month Garmapada, he thus dispossessed Cambyses: and then Cambyses voluntarily (1) killed himsolf.
- Par. 12. And says Darius the King:—That kingdom, of which Gomátes the Magian dispossessed Cambyses, that kingdom had been in our family from ancient times. Then Gomátes, the Magian, dispossessed Cambyses of Persis and Media and the other provinces; he dispossessed him, and became king of them.
- Par. 13. And says Darius the King:—There was not a man neither Persian nor Median, nor any one of our family, who would dispossess of the empire that Gomátes, the Magian. The people feared him. He put to death all the people who had known the old Bardes, and this was the reason why he put all these people to death a that it may not become known [said he] that I am not Bardes, the son of Cyrus." There was not one of those about Gomátes, the Magian, who dared to act, until I came. Then I worshipped Ormazd; Ormazd brought help to me; by the favour of Ormazd, on the 10th day of the month Bágayádish, then it was, with the men who were faithful to me, I slew Gomátes the Magian, and the chief men who were his followers. At the fort named Sictachotes, in the district of Media named Nisæa, there I slew him; I dispossessed him of the kingdom. By the grace of Ormazd I became king; Ormazd granted me the kingdom.
- Par. 14. And says Darius the King:—The kingdom which had been taken away from our family, that I recovered. I re-established in its place, whatever had been before. Thus I did: I revisited the temples of the gods which Comites the Magian had abandoned. I reinstituted for the state the sacred chaunts and [sacrificial] worship, and confided them to the families which Gomátes the Magian had

deprived of those offices. And I established the kingdom in its place, both Persis and Media, and the other provinces, as it had formerly been; I restored what had been taken away. By the grace of Ormazd I did this. I laboured until I had established our family in its place, as it had been before. I laboured, by the grace of Ormazd, [in order] that Gomátes the Magian might not supersede our family.

Par. 15. And says Darius the King:—This is what I did whon first I became king.

Par. 16. And says Darius the King:—When I had slain Gomátes the Magian, then a Susian, named Atrines, the son of Opadarmes, he arose in Susiana, saying; "I am King of Susiana." Then the people of Susiana revolting from me, went over to Atrines; he became King of Susiana. And a certain man, a Babylonian, named Naditabirus, the son of Ænæra, he arose in Babylonia, and thus he falsely addressed the people: "I am Nabochodrossor, the son of Nabonidus." Then all the Babylonian people went over to Naditabirus. Babylon became rebellious. He seized the government of Babylonia.

Par. 17. And says Darius the King:—Then I sent to the Susians; Atrines was taken, and bound, and brought to me. And then I slew him.

Par. 19. And says Darius the King:—Then I went to Babylon. When I arrived near (?) Babylon, at a city named Zázána, upon the Euphrates, there Naditabirus, who said, "I am Nabochodrossor, came with a force against me offering battle. Then we fought a battle. Ormazd brought help to me; by the grace of Ormazd, I defeated the force of Naditabirus. On the second day of the month Anamaka, then it was that we thus fought the battle; I wholly defeated the army of Naditabirus, and drove them into the river, they were drowned in that river.

Col. II.—Par. 1. And says Darius the King:—Then Naditabirus, proceeding with the horsemen who were faithful to him, fled to Babylon. Then I advanced to Babylon; I took Babylon and seized Naditabirus. And then I slew Naditabirus at Babylon.

Par. 2. And says Darius the King: Whilst I was at Babylon

these provinces revolted against me: Persis and Susiana and Media and Assyria and Egypt and Parthia and Margiana and Sattagydia and Sacia.

- Par. 3. And says Darius the King:—A man named Martins, the son of Sisicres, in a city of Persia, named Cyganaca, there he dwelt; he arose in Susiana, and said to the people: "I am Imanes, King of Susiana."
- Par. 4. And as I was friendly (?) to Susiana, then the Susians influenced by me, seized that Martius who was named chief, and slew him.
- Par. 5. And says Darius the King: A man named Phraortes, a Median, he arose in Media, and said to the people: "I am Xathrites, descended from the family of Cyaxares." Then the Median forces which were at home with me, revolting against me, went over to Phraortes; he became King of Media.
- Par. 6. An army of Persians and Medes was with me; it remained faithful. Then I sent these troops to Media; a Persian, named Hydarnes, one of my subjects, him I appointed their leader. I thus addressed them: "Go, smite those Median people who do not acknowledge me." Then Hydarnes marched with his army to Media. When he reached Media, at a city of Media named Marus, there they fought the battle. As he who was leader of the Medes could not withstand [the assault], Ormazd brought help to me; by the grace of Ormazd my people entirely defeated the rebel army. On the 27th day of the month Anamaka, then the battle was thus fought. Afterwards my forces did not move, they remained at Kampada, a district of Media, until I myself arrived in Media.
- Par. 7. And says Darius the King: Then I sent to Armenia one of my subjects, named Dadarses, an Armenian. I thus said to him: "Go, destroy the rebellious people who do not acknowledge me." Then Dadarses marched; when he reached Armenia, the rebels assembling came before Dadarses offering battle. Then Dadarses engaged the fight with them. At a village in Armenia, named Zuza, there it was that Ormazd brought help to me; by the favour of Ormazd, my army entirely defeated the army of the rebels. On the 8th day of the month Thuravahara, then it was they thus fought the battle.
- Par. 8. And for the second time the rebels, having collected, returned before Dadarses offering battle. At a fort in Armenia, named Tigra, there they fought the battle. Ormazd brought help to me; by the grace of Ormazd, my troops entirely defeated the rebel army. On the 18th of the month Thuravahara, then it was they thus fought the battle.

- Par. 9. And for the third time the rebels, having assembled, returned before Dadarses, offering battle. At a fort in Armenia, named *Uhyama*, there they fought the battle. Ormazd brought help to me; by the grace of Ormazd, my forces entirely defeated the army of the rebels. On the 9th day of the mouth Thaigarchish, then it was the battle was thus fought by them. Afterwards Dadarses did not move; he waited for me until I reached Media.
- Par. 10. And says Darius the King:—Then I sent to Armenia one of my subjects, a Persian, named Vomises. Thus I said to him: "Go, destroy the rebel state which does not acknowledge me." Then Vomises marched. When he reached Armenia, the rebels, having assembled, came before Vomises in order of battle. They fought the battle at Achidu, in Assyria. Ormazd brought help to me; by the grace of Ormazd, my forces entirely defeated the rebel army. On the 15th day of the month Anamaka, then it was they thus fought the battle.
- Par. 11. And for the second time the rebels, having assembled, came before Vomises offering battle. In a district named Otiára, there they fought the battle. Ormazd brought help to me; by the grace of Ormazd, my forces entirely defeated the army of rebels. At the close of the month Thuraváhara the battle was fought by them. Then Vomises remained in Armenia until I went to Media.
- Par. 12. And says Darius the King:—Then I retired from Babylon, and went to Media. When I reached Media, Phraortes, who said "I am King of Media," came to a town of Media, named Gundrus, offering battle. Then we fought the battle. Ormazd brought help to me; by the favour of Ormazd, I utterly defeated the people of Phraortes. On the 25th day of the month Adukanna, then it was we thus fought the battle.
- Par. 13. Then Phraortes went to Rhages, with the horsemen who were faithful to him. Then I despatched my army; he was taken from thence, and was brought to me: I cut off his nose, and tongue, and ears; I smote him (?); he was bound and kept at my palace; all the people saw him; and then I put him on the cross(?) at Echatana; and bringing the men who were his chief followers back to the fortress of Echatana. I imprisoned them, and hanged them.
- Par. 14. And says Darius the King:—A man, named Sitratachmes, a Sagartian, rebelling against me, addressed the people, thus saying: "I am the King of Sagartia; I am descended from the family of Cyaxares." Then I sent forth an army of Persians and Medians. I appointed their leader one of my subjects, named Tuchmaspates, a Mede. Thus I addressed them: "Go destroy the rebel-

tions people who do not acknowledge me." Then Tuchnuspates marched with his army. He fought a battle with Sitratachmes. Ormazd brought help to me; by the favour of Ormazd, my troops entirely defeated the rebel army, and took Sitratachmes, and brought him before me. I cut off his nose and ears, and I kept him in my palace, bound in chains. All the people saw him. Afterwards I put him on the cross at a place named Arbela.

- Par. 15. And says Darius the King: This I did in Media.
- Par. 16. And says Darius the King:—The Parthians and Hyrcanians revolting against me, declared for Phraortes. Hystaspes, my father, was in Parthia; the people, forsaking him, rose in rebellion against him, and then Hystaspes marched forth with his army; at Hyspaozatis, a town of Parthia, there he fought the battle against the rebels. Ormazd brought help to me; by the grace of Ormazd, Hystaspes entirely defeated the rebel army; on the 22nd day of the month of Viyakhna, then it was the battle was thus fought by them.
- Col. III.—Par. 1. And says Darius the King:—Then I sent from Rhages a Persian army to Hystaspes. When that army reached Hystaspes, he marched forth with those troops. At a city of Parthia, named Patigrapana, there they fought the battle. Ormazd brought help to me; by the grace of Ormazd, Hystaspes entirely defeated the army of the rebels. On the 1st day of the month of Garmapada, then it was the battle was thus fought by them.
- Par. 2. And says Darius the King:—Then the province submitted to me. This I did in Parthia.
- Par. 3. And says Darius the King:—The province named Margiana, revolting from me, took for their leader a man named Phraates, a Margian. Then I sent to him one of my subjects, a Persian, named Dadarses, who was the Satrap of Baetria. I said: "Go, destroy those rebellious people who do not acknowledge me." Then Dadarses marched with his forces; he joined battle with the Margians. Ormazd brought help to me; by the favour of Ormazd, my troops entirely defeated the rebel army. On the 23rd day of the month Atriyátiya, then it was the battle was thus fought by them.
- Par. 4. And says Darius the King:—Then the province submitted to me. This I did in Bactria.
- Par. 5. And says Darius the King:—A man, named Veisdátes, at a city named Tárba, in the district of Persis named Yutiya, there he dwelled. He arose a second time in Persis, and addressing the people, he said: "I am Bardes, the son of Cyrus." Then the Persian forces, which were at home revolting from me, went over to Veisdátes; he became King of Persia.

- Par. 7. And then Veisdates, with the horsemen who remained faithful to him, proceeded to Pissiachada, and from that place his troops again came before Artabardes, about to fight the battle. At a town named Parga, there they fought the battle. Ormazd brought help to me; by the favour of Ormazd, my troops entirely defeated the army of Veisdates. On the 6th day of the month of Garmapada, then it was that the battle was thus fought by them. They took that Veisdates, and they took also the men who were his principal followers.
- Par. 8. And says Darius the King:—Then that Veisdátes, and the men who were his chief followers [at the town of Persis named Chadidia, there I impaled (?) them].

And says Darius the King: - This I did in Persia.

- Par. 9. And says Darius the King:—Veisdates, who said, "I am Bardes," sent troops to Arachosia, against one named Vibánus, a Persiau, one of my subjects, and Satrap of Arachosia, and appointed a leader. He thus addressed them: "Go, smite Vibánus, and that State which obeys King Darius." Then those forces marched which Veisdates had sent to Arachosia against Vibánus. At a fort named Capiscania, in Arachosia, there they fought the battle. Ormazd brought help to me; by the favour of Ormazd, my troops entirely defeated the army of rebels. On the 13th day of the month Anamaka, then it was the battle was thus fought by them.
- Par. 10. And the second time, the rebels, having assembled, fought a battle with Vibánus, in the district named Gandytia. Ormazd brought help to me; by the grace of Ormazd, my troops entirely defeated the rebel army. On the 7th day of the month Viyakhna, then it was the battle was thus fought by them.
- Par. 11. And then that man whom Veisdates had made leader of his troops marched, with the horsemen who were faithful to him. He retired to a fort of Arachosia, named Arsháda, the dwelling-place(3)

of Vibánus. Then Vibánus with his troops marched in pursuit, and there he captured the man who had been appointed the leader of the army, and the men who were his chief followers, and slew them.

- Par. 12. And says Darius the King:—Then the province submitted to me. This I did in Arachosia.
- Par. 13. And says Darius the King:—Whilst I was in Persis and Media, for the second time the Babylonians revolted against me. A man named Aracus, an Armenian, the son of Hañditus, he arose from a district of Babylon, named Dobáña, thence he arose; he thus falsely addressed the people, saying: "I am Nabochodrossor, the son of Nabonidus." Then the Babylonian people revolting against me, went over to Aracus; he seized on Babylon; he became King of Babylon.
- Par. 14. And then I sent troops to Babylon. A Median, of the name of Intaphres, one of my subjects, him I appointed their leader. Thus I addressed them: "Go, slay the Babylonian people who do not acknowledge me." Then Intaphres, with his force, marched to Babylon. Ormazd brought help to me; by the grace of Ormazd, Intaphres took Babylon; he completely defeated the army; on the 22nd day of the month of Markazana, then Aracus, who said, "I am Nabochodrossor," was seized, and, together with those who were his principal followers, was chained and crucified. Aracus, and the men who were his chief followers, were put to death by me in Babylon.
- Col. IV.—Par. 1. And says Darius the King:—This I did in Babylonia.
- Par. 2. And says Darius the King:-This is what I have done. I have always acted under the favour of Ormazd. Thus I did: 1 fought nineteen battles. By the grace of Ormazd, I gained them, and captured nine kings. One was named Gomátes, the Magian; he falsely said, "I am Bardes, the son of Cyrus;" he threw Persis into revolt. And a Susian, named Atrines, causing the Susians to revolt, said, "I am the King of Susiana." And a Babylonian, named Naditabirus, he falsely said, "I am Nabochodrossor, the son of Nabonidus;" he made the Babylonians rebel. And a Persian, named Martius, he falsely said, "I am Imanes, the King of Susiana;" he threw the Susians into rebellion. And a Median, named Phraortes, falsely said, "I am Xathrites, of the race of Cyaxares;" he made Media revolt. And a Sagartian, named Sitratachmes, falsely said, "I am a king, of the race of Cyaxares;" he made Sagartia revolt. And a Margian, named Phraates, falsely said, "I am the King of Margiana;" he threw the Margians into revolt. And a Persian, named Veisdates, falsely said, "I am Bardes, the son of Cyrus;" he

- made the Persians rebel. And an Armenian, named Aracus, he falsely said, "I am Nabochodrossor, the son of Nabonidus;" he threw the Babylonians into revolt.
- Par. 3. And says Darius the King:--These are the nine kings whom I captured in these battles.
- Par. 4. And says Darius the King:—These are the provinces which became rebellious; the god of lies made them rebel, that they should subvert the State; afterwards Ormazd delivered them into my hand. As it was desired by me (1), thus I did to them.
- Par. 5. And says Darius the King:—Thou, whoever mayest be king hereafter, the man who is pious (1), him in retribution protect; the man who may be heretical, severely punish him in retribution. If thus thou continue (1), my country shall remain entire.
- Par. 6. And says Darius the King:—Whatever I have done, I have always done by favour of Ormazd. Thou whoever mayest hereafter peruse this tablet, whatever thou seest written on this tablet, declare it, and do not think it false.
- Par. 7. And says Darius the King:—Ormazd be witness to thee that I have always acted without falsehood, as here recorded(1).
- Par. 8. And says Darius the King:—By the grace of Ormazd, there is much else that has been done by me that upon this tablet has not been inscribed; but because those deeds are not related, let him who shall hereafter peruse this tablet, not, for that reason, think that they are lies.
- Par. 9. And says Darius the King:—Those who have been former kings, as long a time as they reigned, did not such deeds as I, by the grace of Ormazd, have done.
- Par. 10. And says Darius the King:—Thou seest above what I have done, therefore conceal it not. If thou do not conceal this record, but make it known to the people, may Ormazd be a friend to thee, and may thy offspring be numerous, and mayest thou be long lived.
- Par. 11. And if again thou conceal this record, and shalt not tell it to the people, may Ormazd destroy thee, and mayest thou be childless.
- Par. 12. And says Darius the King:--What I have done, I have always done by the favour of Ormazd. Ormazd, the god of the Arians, was my helper, and the other gods which are.

him in return I favoured; he who injured (1) I slew him; I did not.

- Par. 15. And says Darius the King:—Thou whosoever hereafter mayest behold this tablet which I have inscribed, and these figures, beware lest thou injure them; as long as thou livest, thus preserve them.
- Par. 16. And if thou behold this tablet and these figures, and do no injury to them; and if thou preserve them (1) as long as thou livest, may Ormazd be a friend to thee, and may thy offspring be numerous, and mayest thou be long lived; and that which thou shalt do may Ormazd increase for thee.
- Par. 17. And if seeing this tablet and these figures, thou shalt injure them, and shalt not preserve them, may Ormazd slay thee, and mayest thou be childless; and that which thou shalt do may Ormazd spoil for thee.
- Par. 18. And says Darius the King:—A Persian named Intaphernes, son of Hyspares; and a Persian named Otanes, son of Socres; and a Persian named Gobryas, son of Mardonius; and a Persian named Hydarnes, son of Megabignes; and a Persian named Megabyzus, son of Dadoes; and a Persian named Ardomanes, son of Vahuca; these men were with me when I killed Gomátes, the Magian, who said: "I am Bardes, son of Cyrus:" and as these men aided me, thou, who mayest be king hereafter, remember that thou be favourable to the descendants (1) of these men.

It is unnecessary to repeat the epigraphs, in which no changes are required. The inscription marked L. may be thus conjecturally rendered:—

"Darius the king says:—by the grace of Ormazd I made another tablet in the Arian language, such as did not exist before, and I made a large ______ and ____ and ____ and ____ and ____ and they were written and distributed (?). And then I sent the above tablet through the empire, and the people understood it." (?)

Inscriptions found elsewhere than at Behistun.*

Of all the Scythic Inscriptions found at Persepolis, Van, Hamadan, &c., the only ones of which casts exist in the Asiatic Society's Museum are, the Door Inscription of Darius, No. 2 of Rawlinson's Memoir, B. of Niebuhr and Lassen, and the Alwand Inscription, No. 5. of Rawlinson, O. of Lassen. As the last contains the whole of the introductory passages so frequently repeated, with some few variations, and as the cast leaves no doubt whatever of the identity of every character employed, which is not the case with any other available copy, it has been lithographed, and is here transcribed as a standard by which the introductory passages of all the other inscriptions may be corrected.

No. 5 (O. of LASSEN).

¹Annap an irsarra A²uramasta, akka ye ➤ Mu³run who this carth hath created. god great Ormazd, pas-ta, akka 5Yos-irra ir pas-ta, akka ank'ikka yupa him hath created, who that hath created, who man ⁷Yos-irra-na, akka ⁸Tariyayaus Ko ir ⁹yuttàs-ta, sivatis pas-ta Darius king him hath made, the land hath created for man. who Irusiki-fa-na framatauram; kir Irsi¹⁰ki-fa-na Ko, kir of the many lawgiver; king, ono one of the many 14Ko-fa-irra, Ko Ta¹⁵hiyus-pa-na Tarivava¹³us Ko irsarra, Ko king of kings, king of the provinces Darius king great, Parruşalanan, Ko ➤ Muruun ye ukku va ätşaikıka farsatanıka, extended many peopled, king earth this great in

Vi¹⁰staşba Sakri, ²⁰Akkamannişiya. Hystaspes' son, Achæmenian.

* For convenience of reference, a list of all the small inscriptions, whether with or without Scythic versions, is here given, in the order followed by Colonel Rawlinson, together with the letters by which they are designated in Lassen's and Westergaard's Memoirs; a few additional inscriptions have been since found. In all, whenever they are referred to in this memoir, the numerical order is followed. The detached inscriptions at Behistum are referred to by Rawlinson's letters. The lithographed independent inscription is made L.

No.	1.	M.	No.	7.	No.	13.	E.
		B.	"	8.	,,	14.	۸.
		11.		9,	,,	15.	D.
•		1.		10.	,,	15. 16.	Κ.
		0.		11.		17.	
		NR		12.	 		

This passage is repeated, with some variations, in six other inscriptions, numbered by Colonel Rawlinson, 6, 11, 13, 15, 16, and 17. The variations follow:—No. 13 has annappi at the beginning, and all omit the an which follows. After Ormazd, in 1. 2, Nos. 11 and 16 insert akka irsarra annappi-pa-na, "who is the greatest of the gods." For pas-ta, in lines 4, 5, 6, No. 6 has taś-ta. ankikka, "heaven," all the other inscriptions have ankik. No. 15 has hupa instead of yupa, after ankik. For the pas-ta of lines 5 and 6 of No. 5, we have pafatus-ta in No. 6; an expression not found elsewhere, but which must be the indefinite past tense of a verb in n; No. 6 also omits irra ir of 1. 5. Signtis is found in Nos. 5, 13, 15; the others have signtim. No. 16 has huttas-ta for yattas-ta of 1, 9. The distinctive perpendicular is inserted only in Nos. 5 and 17 before irsiki-fa-na; the k in the same words is doubled in Nos. 13 and 17. The genitival na is made by inna in all but Nos. 5 and 11; and in the two consecutive lines of No. 6 we have na and inna. Framataram is made framattaranam in No. 15, and framatarana in No. 16; but I suspect the copies; in No. 6 we have, for the same expression, tanim-tattira, "a law-giver," the latter portion of the word being a transcript of a Persian datar; and as tanim in lines 46-7 renders the Persian framánú (cf. the Magyar tana), the attribution is positive. In all the inscriptions of Xerxes the title of "king of kings" is made by Ko Ko-fa-inna instead of Ko Ko-fa-irra. For the Tahiyus-pa-na of I. 15, No. 11 has Tahihuspana; No. 6 has Tahihus-pa; and No. 15 transcribes the Persian genitive plural, making it Tuhiyunam. Instead of the Scythic transcript Parrusananam of lines 15-6, No. 11 puts ba for the first letter, No. 6 writes vissatanas-pa-na, a transcript, in part at least, of the Persian Vispazana, and No. 17 has Irsikki-fa-inna Tanas-pa-na, lines 6-7 and 11-2, in the two copies. The inscriptions of Xerxes omit va after ukku, and No. 6 has ukkurarra. Instead of atsaikka, No. 16 has asaka, and Nos. 11, 13, and 15 shew -possibly an error; No. 17 gives irsarra, and No. 6 irsanna, perhaps engraved by inadvertence. Farsatanika is mado farsatinika in Nos. 11, 15, and 16; farsattinika in No. 17; and farsattinika in No. 13. In No. 6, I believe the far is represented by the initial wedge. In Nos. 6, 11, 13, ata follows; can this be "father?" The Xerxes Inscriptions are variable in the mode of spelling Akkamannişiya; some double the s, and others omit one k. With these changes, some of which are probably the result of incorrect copying, and almost all merely orthographical, the seven introductory passages may be considered as transcripts of the same original.

The following version of this passage is, in a word or two, different

from those hitherto proposed:—"The God Ormazd, the greatest of Gods, who hath created this earth, who hath created that heaven, who hath created man, who hath created the land for man, who hath made Darius king, one king of many, one lawgiver of many. I am Darius, the great king, king of kings, king of the many-peopled countries, king of this great earth, large and wide, son of Hystaspes, the Achamenian."

I now proceed to the other inscriptions, in the order observed by Colonel Rawlinson in his Persian Memoir.

No. 1 (M. of Westergaard), page 422.*

Hu Kuras Ko Akkamannişiya.

1 Cyrus king Achæmenian.

No. 2 (B. of Westergaard), page 362.

irsa2rra, Ko Ko-fa-inna, Ko Tahihus-pa-na 'Tariyayaus Ko king king of provinces Darius king great, of kings, ⁶yc visba-şana¹ś-pa-na, Vistaśba Sak⁵ri, Akkamannişiya, akka Achtemenian, who this Hystaspes' all-peopled, 5011, - Talsaram yuttàs-ta. hath made. palace

No. 3 is not a version of the Persian, the inscription accompanying it, which is marked K in Niebuhr's plate, being an independent monument. It is considered by Westergaard at p. 408 of his Memoir, and I add here my attempt at a version.

¹Hu. Tariyayaus, Ko irsar²ra, Ko Ko-fa-inna, Ko ³Tahihus-pa-na, king great, king of kings, king of provinces, I, Ko - Mu'run ye ukkurarra, Vi'stasba Sakri, Akekamannisiya. Achremenian. Hystaspes' son, in earth this great, Afvarrus ve Hiak Ta⁷riyavaus Ko nanri:—atkat ye⁸va uktàs king says: place on this extended (?) fortress And ™kusik : ► Asvarrus innĭ kusika; ⁹appuka ve-va not was built; by favour formerly on this a fortress is built; Auramasta-"na ye ➤ Afvarrus Hu kuşi"ya, hiak Auramasta yechi"tu thus built, and. this fortress 1

^{*} The paging refers to Westergaard's Memoir in English, published in the "Mémoires de la Société Royale des Antiquaires du Nord," Copenhagen, 1814.

rasvinĭna, annap varpafa¹⁴ta itaka, appo ye ➤ Afvarrus ¹⁵kuşika; that this favoured (?), gods all with, fortress hiak Hu kuşiya, kut¹⁶ta kuşiya tarva, hiak sisni, ¹⁷kutta tartuak made it entire, and noble, and built, and yechitu thap 18Hu Hiak Tariya vaus Ko nanri:-Hu rasvanna. favoured (?). And king says:- me Aura²⁰masta Hun nisgasnĭ, annap ²¹varpafata itaka, hiak kutta Ormazd protect, goda all ► Af²²varrus ye; kutta sarak atkat ye ikka ²³kwepoka, yupa hini this; also again place this to inclosed, that do not - | E - | - | | - | appo Yo²¹ṣ-irra arikka that men wicked revavanra. recording(?).

The above inscription is engraved, with three others, on a large slab built into the south wall of the great platform at Persepolis. The other inscriptions enumerate the provinces of the empire, and invoke the protection of the guardian deities; the scope of the one under consideration appears to be to record the execution of the work generally. It does not appear why this one alone should have been composed in the Scythic language. The following assumptions are made in the endeavour to give a probable version:—atkat, "the locality of the building;" uktàs connected with ukku, "great;" kuṣi, "to build," or "restore" (1); afvarrus = afvarris of Behistun, allied to the Magyar var or varos; kwepoka, in 1. 23, compared with the same word in Col. II. 1. 58, must signify some punishment or confinement. The version suggested is as follows:—

"I, Darius, the great king, king of kings, king of the provinces, king of this great country, son of Hystaspes, the Achæmenian. Darius the king says:—This extensive fortress has been built on this place, on which no fortress had been built before. I built this fortress by the grace of Ormazd; and Ormazd, with all the gods, has thus seen with favour that this fortress was built. I built it, and made it entire, and magnificent, and thus I returned the favour shewn to me (?). And Darius the king says:—Ormazd protect me, with all the gods, and also this fortress. Moreover, do not doubt that those confined in this place are wicked men." Or the last clause may be. "Ormazd protect me, with all the gods, and also this fortress, and what is enclosed therein. This do not doubt that the wicked men will be punished."

Of No. 4, I. of Westergaard and Lassen, there is no Scythic

version, and No. 5 has been already given; we therefore proceed to No. 6, the Naksh-i-Rustam Inscription; Westergaard's Memoir, p. 364.

'Annap irsarra Auramasta, akka 🗕 Murun ²taś-ta, [akka] who earth hath created. God great Ormazd, who ankik yupa tas-ta, akka Yoş apafatus-ta, akka şiyatim pafatus-ta heaven that hath created, who man hath made, who the land hath made Yos-irra-na, akka Tariyavaus 5Ko ir yuttas-ta, kir irsiki-fa-na for men, who Darius king him hath made, one Ko, kir6 irsiki-fa-inna ţanim-tattira. Hu Ta⁷riyavaus Ko irsarra, law-giver. I Darius king, one of many king Ko Ko-fa-irra, ^eKo Tahihus-pa vissa-tanas-pa-na, Ko ➤ Mu⁹run V0 king [of] kings, king of provinces all-peopled, king $a^{in}ta$ ukku-rarra Vistasba irsanna(?) satanika, sakri. great wide, father (?) large llystaspes' 8011. Akkamannişiya; Par¹¹sar, [Par]sar sakri, Arriya, Arriya chissa. Achaemenian: Persian, a Persian's son, Arian, Hi12ak Tariyavaus Ko nanri:-sauvin Aura13masta-na, ye says:-by favour Darius king of Ormazd, these [are] Tahiyaus appo Hu marri-ra, vassavas¹¹raka Parsan ikkamar; Hu-ikki provinces which I have possessed, in addition to Persia from; to me tanifa, manna¹⁵t-vas Hu-nĭna kutis; appo Hu-ikkamar influenced, the tribute of me they brought; what ap-tarrika, 16yupa yuttàs; tatăm appo Hu-nĭna yupa apin to them was said, that they did; law which of me that marrits:-Mata, Aftufarti, Parthuva, Arriva, Baiktaris, Sukta, kept :- Media, Susiana, Parthia, Aria, Bactriana, Sogdiana, Varasmis, Sarranka, 19 Arruvatis, Thattakus, Kantara, Sin20 tus, Sakka Arachosia, Sattagydia, Gandaria, Chorasmia, Zarangia, India, Umuvarka-fa, Sakka appo tikra²¹kautap, Bapilu, Assura, Arbaya, Sacre who use arrows, Babylonia, Assyria, Arabia, Musar Traya, Arminiya, Katpartuka, Sparta, 23 Yauna, Sakka appo Cappadocia, Sparta, Armenia, Ionia, Sacre who Egypt, angans vit/uvanna, 24Skutra, Yauna takaparra-pa, Pahuti25yap, Scythia, Ionians axe-bearers, Budiaus. the river beyond (?) Kuşiya, Machchiyap, Karkap. Hiak 26 Tariyavans Ko nanri:-Carchians, Λ nd Darius king Cesswans,

Auramasta ²⁷thap chiyasa yo ➤ Murun farravvantim ²⁸alruşini vasnĭ when he saw this carth 29 Hu Ko gafar, Hu-kaik(?) Hu Ko hunain yuttàs; sauvin king me (?) he made; king am, atka³ota-va Auramasta na Hu arta; appo Hu ap-tirira, yupa I to them said, that of Ormazd I in place settled; what thap Hu anīra chitu. vut³¹tàs; Anka sarak reman³²ta appo I desired(?) so. they did; as If again thou consider that yupa appo Ta³³riyavaus Ko marris-ta, nainta Tahiyaus "mine (?) province [is] that which Darius king hath held," Sal³⁴pohus akkapa atka ap kutvatti pi avi tarna³⁵inti, yu tarvas ir place them take who there thou knowest, then tarnainti, Yos-irra Parsar³⁶ra-na satanĭka atparvasrum yeporik; know, of the men of Persia extensively power (?) yu tar^mvas ir tarnainti, Yos Parsarra, satanĭka Par^{ss}san ikkamar it know thou, man Persian, far Persia 39 Ko pavas satu inta. Tariyavaus nanri: — Yupa арро says: - that war (?) keep thou away. Darius king yutraska, yupa varri¹⁰ta sauvin Auramasta-na yutta: Auramas¹¹ta by favour of Ormazd has been done, that all I did: pikti Hu-tas, kus yutta tarva; Hu 42 Auramasta Hun nisgasnī help to me gave, while I did the whole(?); me Ormazd siyunĭka 43ikkamar, kutta ► Alyeş-mi, kutta ye 44Tahiyaus; yupa and house my, and this province ; that Hu Auramasta yaşu¹⁵tavan; yupa Auramasta Hu ► Snisnĭ. Ormazd beg ;(?) that Ormazd me grant.(?) 46 Yoş-irra! appo Auramasta-na tani⁴⁷m yupa hini siyunika what [is] of Ormazd the law that do not evil

O men! what [is] of Ormazd the law that do not evil remanti; > Vars appo mar*tarrakka hini vachtainti, hini think; the path which is commanded do not forsake, do not antartainti.

conceal.

In many parts of this inscription I must avow my inability to afford a better explanation than that given by Westergaard with much fewer resources. As far as the introductory passage extends, little need be added to what was stated in the notes to inscription No. 5 (p. 147). In lines 7 and 9 the termination irra, as in some other places, makes the genitive: in ukkurarra it seems that we have

the indefinite ra before the termination; in the same line irsanna replaces the usual irsarra, but it is not safe to draw any conclusions from apparent anomalies, in the case of an inscription copied under such disadvantageous circumstances. The word vassavasraka, l. 13-4, is the apataram of the Persian, a comparative form of aparam, which is always translated by visissin; both words are allied to vasni, "then," passage is still uncertain; if we could suppose vasir to be put irregularly for var, it would be intelligible: the word which has been read mannam, "tribute," may, without any other change than dividing one letter into two, be read mannat-ras, like the Babylonian mandatta, with the The ikkamar and aptarrika of 1. 15, are only orthographically different from ikki-mar and aptirika. In 1. 16, apin ought to be a nominative case, but it is unusual, and seems hardly wanted The enumeration of provinces I pass over, being where it is. unable to add anything to what is already known. FY - FII- FI- IEFII-, l. 27, I alter very doubtfully to FY - FII- FIIE > - YF FIIE farravvantim, a transcript of the Persian paravadim. - II > FY, 1.29, is perhaps - II (FY; I have several times been near confounding ►\\\ \> with ►\\\\ \(,\) where the impression is not very distinct. After many attempts, I am compelled to give up any hope of analysing the 28th, 33rd, and 34th lines; if a good cast of the inscription could be obtained, there might be some hope of success in renewing the endeavour to see the way through them. An approximate rendering of the clause from Anka, in 1. 31 to 1. 38, may be, "If thou remember that thou holdest the country which King Darius held, and if thou know how to defend (?) those who have their place there (or to resist those who would deprive thee of it), know that the power (1) of Persia will be far extended; know, O Persian, that then shalt keep war far away from Persia." It must be admitted that this attempt is very hazardous with so many unknown words, but it is at all events not worse than those of my predecessors. In the latter part of the inscription, although the grammatical construction is obscure, the general meaning is not so uncertain, and a doubtful word or two may receive a little emendation. Parassatuinta, in 1.38, represents thearam patiyajatá of the Persian; the last word being perhaps allied to the root 羽面 "to drive away." Paras may be the uncertain word which I have read pat or pafr, "battle," occurring in 111. 48 and 60; and satu may be connected with sati, "to stay away," II. 20, 36, and 48. Tarva or tarvafa, in 1. 41, looks like a word in Col. III. 65, but the first letter is very faint in both cases. The mutilated $\rightarrow \uparrow \rightarrow \uparrow$ of the last line I restore with confidence to $\rightarrow \uparrow \rightarrow \uparrow \downarrow \uparrow$ vach; compare vachṭavassa, II. 69-70, and see the remark on the passage, p. 115.

Of No. 7 there is no Scythic version. No. 8 contains only the words IIu Tariyavaus ko, without the distinctive mark before "king;" and it is observable also that the oblique wedge is omitted before the equivalent Persian word. Of No. 9, which says only "Darius the great king," I have no copy.

No 10 is the "Window Inscription," L. of Westergaard and Lassen, p. 363. The transcript of it in Roman characters will be:—

Artästana - Arasinna Tariyavaus Ko - Alves eva yutraska.

This little inscription has received already several different trans-Professors Lassen and Westergaard's essays were rendered incorrect by the supposition that karta signified "a palace." Colonel Rawlinson was first inclined to translate "executed in honour of Artystone, the wife of King Darius." He afterwards proposed the various versions "a worthily placed building (or the building of Ardastana), made for the family of Darius the king:" "done by Ardastá the builder, the relative of King Darius:" "executed by Ardastá the architect for the palace (or in the palace) of King Darius:" "made by the labour of Ardastá, for the family of King Darius;" admitting the uncertainty of all these versions, though rather preferring one of the last two. Benfey translated it "Hohe Wohnung bildendes Werk, auf Befehl des König Darius gebaut;" i.e. a work constituting a lofty habitation built by command of King Darius. Oppert proposes "Chambranle (ou fenêtre) [or Chambranle de pierre (!)] exécuté dans le palais du Roi Darius." M. de Saulcy, from the Scythic text, proposes "Pavillon réservé du Roi Darius; littéralement, Du noble palais de Darius, pavillon d'habitation bien construit."*

It is nearly hopeless to look for success after so many professedly doubtful suggestions, but a few remarks on some peculiarities in the Scythic version may aid future guessers. The word Arasinna, which certainly represents the Persian Athagaina, and may be a transcript, is preceded by the same mark which goes before "family," "tablet," and several other words of uncertain meaning, but always substantives, and obviously things of importance. \rightarrow Alyes is followed by

^{*} From M. Oppert's Treatise. I have not De Saulcy's paper at hand.

cra, which may be a postposition, equivalent to ra, and serving the purpose of the termination iyá in the Persian. I have been inclined to consider TY IT here equivalent to the TY IT of xv. 11, which is the Persian duvarthi, "a gate," and for this purpose the TY IT of that inscription must be divided, and the word read TY IT of, making the IT the article; the emission of a wedge in the character IT being a usual occurrence in the inscriptions of Persepolis; but it will be objected that there is no equivalent for this word in the Persian original. *Yutraska* is the regular passive participle. The whole must therefore imply some work or edifice "erected for the use of King Darius."*

No. 11, F. of Westergaard, p. 340, contains nothing more than the introductory passage, constituting the first small inscription given p. 146; and, with the exception of the names of Xerxes and Darius, instead of Darius and Hystaspes, and some variants there detailed, is identical with it. We therefore pass on to the next.

No. 12, G., of Westergaard, p. 340, contains only the following four lines:—

¹Iksirsa, Ko irsar²ra, Ko Ko-fa-inna, Ta³riyavaus Ko Sak⁴ri, Xerxes, king great, king of kings, Darius king son, Akkamannişiya.

Achaemenian.

No. 13, E. of Westergaard, p. 341, appears in two copies, one of which has twelve long lines, the other twenty-three short ones; the former division is here followed. After the introductory passage, with the variants given in the notes on the first small inscription, this inscription goes on to say:—

Nanri Iksirsa Ko irsa 10 rra:—şauvin Auramasta-na ye - Alyeş Says Xerxes king great:— by favour of Ormazd this house

• Since writing the above, I have seen some MS. notes of Colonel Rawlinson on the Babylonian alphabet (which I must have seen before, but had forgotten), where he gives good reasons for translating the first words by "marble hall." Perhaps the whole may therefore now definitively receive this version—"marble hall [or arch], built for the family of Darius the King."

Hu yu¹¹tta; Hu Auramasta un nisgasnī, annappi ¹²itaka, kutta I built; me Ormazd me protect, gods with, and Sunuk-vas, kutta appo yuttara. the empire, and what I have done.

It is observable that *Nanri* precedes the name of Xerxes, while it follows always in the inscriptions of Darius. Alges appears by this inscription to signify as well the "building" as the "family." Observe the separation of *Hun* into *Hu* and *un*.

There is no Seythic translation of Inscription No. 14, A. of Lassen and Westergaard. No. 15, marked D., p. 351 of Westergaard, contains the usual introductory passage; and continues in the following manner:—

Nanri Iksirssa "Ko:—sauvin Auramasta-na ye Xerxes king:-by favour of Ormazd this portal vissa¹²tahiyus IIu yutta. Irsiki, tahic-ta sis¹³ni-na made. public Greatly, whatever else of magnificent having done ► Barsa ye-va, appo Hu yutta¹¹ra, kutta appo Attata yuttasta, in this Persepolis, what I have done, and what my father has done, appo sarak (1) 15 yutraska chiyamak sisnĭ-na, yupa varrita what again being done is conspicuous of magnificent, that 16sauvin Auramasta-na vuttatta. Nan¹⁷ri Iksirssa Ko:--IIu we have done. by favour of Ormazd Says Xerxes king :-- me Auramasta un 18nisgasnĭ, kutta - Sunkuk mi; kutta 19appo Hu Ormazd protect, and empire my; and me ²⁰yuttasta, yupa-ta Attata yuttara, kutta appo Auramasta have done, what my father has done, that-soever Ormazd and nisgasnĭ. protect.

No. 16, Lassen and Westergaard's K, p. 356, continues thus, after the introductory clauses:--

Nanri Iksirssa 17Ko: — Tariyavaus Ko, ak¹8ka Hu Attata, king : -Darius king. Says Xerxes who [was] my father. yufri şa[u]vi¹ºu Auramasta-na irsiki appo ²ºşisnĭni yuttàs, kutta of Ormazd greatly what magnificent made, ve ► 21Stana yufri siras; qa22 savana yanahi - Tipi inni 23 rilusa, monument he placed; ? but(?) whereas tablet not he wrote, tarrasni IIu sira, 24 Tipi riluva; IIu Aura25 masta Hun nisgasni, I placed, tablet I wrote; me Ormazd protect, anna ppi itaka, kutta - Sunkuk mi, kutta appo 11 u yuttara. with, and empire my, and what I have done. gods

From I. 21, where Westergaard's copy ends, the writing is completed from the French plate; this has been carelessly executed, so that in many passages, where the Persian version has not suggested corrections, it has been found difficult to know what letters are intended. A probable meaning is given to sira, from a comparison with Beh., Col. III. l. 45; the beginning of l. 22 is quite unintelligible, though certainly yanahi represents the sound of the Persian word which Colonel Rawlinson transcribes yaniya, but which this example seems to shew ought to be yanay. Tipi, "a tablet," which in other inscriptions is made - FYYF FY-, is here written in 1. 22, and - FYYY IF in 1. 24; but I doubt the accuracy of the corresponding with the Persian napishtám akunaush, "ho caused to be written;" we may possibly have rilulitar as a causal verb, but if so the example is unique; more probably , is put by error for ,, which is not unusually done in copying, and the word will have the same form as chiyasa, in vi. 27, a sort of subjunctive form used after a conjunction; see Grammar, p. 82; it is not unlikely that yanahi is a conjunction, as it is a Persian word, and it is to this day a usual practice in the Ugrian tongues to borrow such parts of speech from Indo-Germanic languages. Tarvasni may be the tarvas of vi. 35, 36. The last lines are completed from Inscription No. 13, the Babylonian version of the two being identical. I would suggest the following translation, beginning from the third clause of Colonel Rawlinson's version, p. 335 of his Memoir. "Says Xerxes the king:—King Darius, who was my father, by the grace of Ormazd made many noble works; he also placed this monument (?); but as he did not write a tablet, then I placed and wrote a tablet. May Ormazd protect me, and the other gods, and my empire, and what I have done." This is hardly justifiable perhaps in parts, but it may represent the general meaning of the clause.

No. 17, C. of Lassen and Westergaard, p. 348. Two copies of this inscription are found; one of fourteen long lines, the other of twenty-five short ones. The former is here followed, as being the best preserved, and we begin as usual after the introductory clauses.

Nanri Iksirsa Ko irsarra:—sauvin Auralomasta-na ye - Alyes Says Xerxes king great:-by favour of Ormazd this house Tariyavaus Ko yuttàs, akuka Hu Attata; Hu Auramasta Hun king made, who [was] my father; me Ormazd nisgasnĭ, an12nappi-pa itaka, kutta appo yuttara, kutta appo protect, gods with, and what I have done, 13 Attata Tariyavans Ko yuttasta, yupa¹¹ta Auramasta nisgasni, my father Darius king hath done, that whatsoever Ormazd protect. annappipa itaka. abog with.

There is nothing in this inscription which requires any remark.

After the preceding pages had been written, I received from Colonel Rawlinson two inscriptions, which have been found at Susa; one of them certainly, and the other probably, erected by Artaxerxes Mnemon; differing considerably in orthography, and partly in the form of the characters, from all the inscriptions hitherto found. Singularly enough, too, the one which is long enough to shew any grammatical construction contains errors of syntax similar to those in the Persian Inscription of Artaxerxes Ochus formerly published, which might lead to a supposition that the Scythic tongue had declined simultaneously with the Persic. I do not think that this is the case, but rather that the irregularities found arise from a desire on the part of the writer to make the translation as literal as possible, even to the errors of the original.

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The solecisms found are chiefly the substitution of genitives for nominatives; errors of gender of course there cannot be, as the language does not distinguish genders. Both inscriptions are given in the lithograph, and it seems that in the first the words were separated by a little horizontal wedge, answering the purpose attained by the oblique wedge of the Persian Inscriptions; the inscription might bo supposed to be made more easily intelligible by this division, but it has not been found so: the syllabic characters are in fact, so linked into each other, that unless the word is known by the context, it is in the majority of cases quite impossible to say whether these dividing wedges may not be portions of letters, sometimes of those preceding and sometimes of those coming after; and the letters themselves are never clearly separated; so that a clause of half a line may be equally well read in half a dozen different ways. The purpose answered by the perpendicular line in the other inscription, is made in this by two such wedges, in addition to the dividing wedge, and the three thus coming together, with sometimes a fourth forming part of a preceding or following letter, are so irregularly placed, that for a long time I supposed that they were merely a number of dots inserted by pure In addition to this difficulty there is another arising from the absence of the angular (, which is always replaced by an oblique stroke, frequently so little slanting as hardly to be distinguished from one upright, while that which should be a genuine perpendicular as in >> \, at the end of l. 4, is made slanting. But the greatest difficulty of all is the occurrence of wholly new characters like EEY and EEY, which cannot be reduced to any known forms. All this throws a good deal of uncertainty on parts of the inscription, and the Persian and Babylonian copies are too incomplete to be of use in the closing sentences, where alone help is wanted. Some of the following readings therefore must be taken with much allowance. The word meaning "king" is made by a syllable ending in as, but as I have no authority for so reading it, I continue to use the ko of former readings. first Susian Inscription, which is upon the pedestal of a column, I call No. 18; the second, written round the base of a column, No. 19.*

No. 18.

'Nauri Artaksassa, Ko asakarra, Ko Ko-inna-fa, Ko - Tahiyus-na, Says Artaxerxes, king great, king of kings, king of the country,

The lithographed copies are reduced facsimiles, made from casts, with which
I was supplied by the kindness of W. Kenneth Loftus, Esq., who discovered these
inscriptions. They were not received until long after the Memoir was concluded.

Ko hiyahie bumiya, Tariyavans-na Ko-2na sakarri. Tariyavausna Darius king of this earth. king's Darius [was] Artaksassa-na Ko-na Artaksassana sakarri; Iksirsa-na Ko-na Artaxerxes king's Artaxerxes [was] Xerxes ; 1103 king's sakarri; Iksirsana Tariyavaus-3na Ko-na sakarri; Tariyavausna Xerxes [was] Darius king's Darius [was] son; Vistasba-na sakarri, Akavanapsa: Innakga abatana Tariyavaus Hystaspes' Achæmenian: this temple Darius son, punina apbaniyakka tasta; vas saka appuka Artaksassa ancestor made; afterwards by Artaxerxes my niyakka-mi-mar irva luvaikka; pikta anvarvasta-na, Anam-tanata my grandfather it was restored; (?) by help of Ormazd, Missa Yu sira abatana ye nata; anvar⁵masta, Anam-tanata, [and] Mithra I placed temple this in (?); Ormazd, Yu un visnaka vartava Missa. nisgasnĭ varpita ak ka with the gods (?) and all fandl Mithra mo protect that yuttara, I have done,

The loose way in which this inscription was engraved, the abnormal spelling, and the unusual forms of the letters, all combine with grammatical inaccuracies to throw difficulties in the way of a satisfactory explanation of that part of the inscription which follows the usual introductory phrases. The Persian text would have been of great assistance, but it unfortunately fails us where the difficulties begin, the fourth and fifth lines being almost completely broken away, without leaving a single entire word. We give it here, because the fragments that have been saved from the wreck are not wholly useless; they serve at least to aid in making a guess.

[•] I should have expected niyastáyam here, but there are certainly the distinct traces of \(\frac{\frac{1}{2}}{2} \) and \(\frac{1}{2} \) on the fragment.

to be divided seems quite uncertain; a comparison with the next inscription induces me to read it YYYE YE for YYYE YE; so that the word would end in as, and the preceding YYYE be a syllable in a; but we have no consonant unoccupied except l and ch, both unlikely sounds. Until we find the character in some name or known word, I fear we must leave it unread. Asakarra seems to be the Persian wazarka: hiyahie bumiya is clearly Persian. Innakqa must be the demonstrative pronoun, to judge from the Persian, which has imam. The word following Darius, in 1. 3, must be read aphaniyakka, a transcript of the Persian apa-niyáka, "an ancestor," compounded of the preposition apa, and nayaka a "grandfather," the Zend ارزيمه الروسه الروسه الروسه nyâkô (see Vendidad, Fargard 12). The two following letters appear to be pu ni, after which we have natasta; but it seems that a division must be made, and the word tasta be read "he made," the equivalent of the barbarous Persian akunash; the preceding word, doubtfully read punina, may signify "my," for which we have no other equivalent. Vassaka may be compared with rasraka, in vi. 14, meaning "afterwards;" and then we have two or three doubtful letters; the Persian equivalent, though broken, is certainly abiyapara, meaning, I think, something still more subsequent; and the following word is either apá or upá, most probably upá. After the name of Artaxerxes, in 1. 4, we have again what is perhaps niyakka, but with some irregularity, the last character having a new form, and this is followed by mi mar; making "by my grandfather;" the next characters, irra luraikka, may be connected with the doubtfully read baluikvas, of 1, 52, 53, and valuin, or vatuin, of 111. 81, both meaning "wrought," or "laboured;" or the signification may be "restored," "brought back." See lufaba, and perhaps some other words beginning with lu, which may have the force of the Latin rc, denoting "repetition," "retrogression," "restoration," &c. Pikta is the pikti of the Behistun Inscription, with possibly some grammatical change.

We next find a new name, which is certainly the goddess Anaitis, the Persian Anahid, the Phœnician Tanith, and the Greek Tavais. Tavaisos, of some MSS. at least. The Persian still shows a part of the name "-nahata:" the Babylonian has Anakhitu. The Scythic word may be read Tanata, preceded by what must be a determinative of goddess. I have fancied that the whole word might be written—

The part of the Behistun Inscription, and that the name of the goddess might be

represented by E E- | E- | , taking the additional E as part of the phonetic rendering of the word, in order to mark the surd articulation of the following E-II, so as to ensure the sound of Tanata, and not Danata; the initial F- II having more commonly the value of d. We should then have $\rightarrow \uparrow \downarrow \uparrow \Rightarrow$ left for the determinative; and, as suggested in page 49, the syllable following may be read am, which might have the same value in making a feminine gender, as the same syllable has in the words begum, "a princess," from beg, and khanem from khan. I believe that this um or em is the same particle as the Mongol eme, which means "woman," or "female" generally, and is used in the Mongolian language not after, but before, the appellation of some animals, to distinguish the gender. It is true that this proposition depends on a series of conjectures, any of which may be unfounded, and I give it therefore with much hesitation. I am reminded by Mr. Dowson that there is a nearer analogy in Telugu and Tamil; in the former language amma is a regular termination of female names; in the latter the last syllable is made long, ammá; and the other Dekkanic tongues will very probably be found to have something equivalent. Ugrian languages we have the Ostiak ima, "a wife," Finnish emä, "mother," Magyar eme, "female," and several other feminine words of which m is the root sound. A quotation from Berossus, preserved by Clemens Alexandrinus, informs us that Artaxerxes Ochus first introduced the worship of this goddess among the Persians: - 'Ανθρωποειδή άγάλματα σέβειν αὐτοὺς Βήρωσσος ἐν τρίτη Χαλδαϊκῶν παρίστησει, τοῦτο 'Αρταξέρξου τοῦ Δαρείου τοῦ "Ωχου εἰςηγασαμένου, δε πρῶτος τῆς 'Αφροδίτης Ταναίδος τὸ ἄγαλμα άναστήσας ἐν Βαβυλῶνι, καὶ Σούσοις, καὶ Ἐκβατήνοις, Πέρσαις, καὶ Βάκτροις, καὶ Δαμασκῷ, καὶ Σάρδεσιν ὑπέδειξε σέβειν. Our inscription, however, confirms the statement of Plutarch, that Tanata was worshipped in the time of Artaxerxes Mnemon, the predecessor of Ochus. It has been usual in printed Greek works to alter the name of Tanata, or Tavais, to 'Avaires; but the Phænician חות, the present inscription, and the authority of good manuscripts of Strabo, * show that Tavais was equally admissible; and if the very probable conjecture of Gesenius, as to the identity of Tanata and the Egyptian goddess Neith, be correct, the reason of the variation is plain, to being merely the Egyptian feminine article. Fissa is a curious transcript of Mithra, but it is quite regular; the Persian tr or thr being always made by ss, and the v and m undistinguishable; the Persian fragment shows

^{*} See Gesenius. Phoen. Monum., 1837, p. 115.

which is without a doubt \(\begin{aligned} \b with some doubt; I find the same word in III. 45, xvi. 21, 23, but in neither instance is the sentence quite positive; Ormazd being put in the genitive case, while Tanaitis and Mithra are without this distinction, seem to call for such a construction, though the frequent addition of the genitive particle in this inscription, where the word is certainly not in the genitive case, must leave some doubt. The characters after abatana probably make a postposition; but I read them very doubtfully, and, as read, they are not Yu, for Hu, "I," is read with confilike any hitherto found. dence, because the substitution has been found elsewhere, though not in the pronoun. Varpita, "all," may be compared with varrita and varpafata, occurring elsewhere. Of the close of the inscription I can make nothing at all, nor can I even separate the letters with any confidence: the reading set down in the transcript may be varied almost ad libitum.

The following translation of the whole inscription is suggested as not very far from the truth, though incomplete:

"Says Artaxerxes, the great king, the king of kings, the king of the country, the king of this earth, the son of King Darius:—Darius was the son of King Artaxerxes, Artaxerxes was the son of King Nerxes, Xerxes was the son of King Darius, Darius was the son of Hystaspes, the Achaemenian. Darius, my ancestor, anciently built this temple, and afterwards it was repaired(?) by Artaxerxes, my grandfather. By the aid of Ormazd, I placed the effigies of Tanaitis and Mithra in the temple. May Ormazd, Tanaitis, and Mithra protect me, with the [other] gods (?), and all that I have done............"

No. 19.

Hu Irtakiksassa, Ko irsarra, Ko Ko-fa-inna, Tariyavaus Koas-ua I Artaxerxes, kiug great, king of kings, Darius king's ➤ Sakri.

son.

This is perfectly clear, and the only matters requiring remark will be the singular orthography of the name of Artaxerxes, the way in which "king" is written after the name of Darius, proving the final as of the word, and the unusual shape of the ak, $\models \models \vdash$; though the letter certainly may have been $\models \vdash$, kar, part of sakarri, as on the preceding inscription, every part of it, except the two first wedges,

being very indistinct. The forms generally and the orthography are not nearly so strange as in the preceding inscription.

I have nothing further to remark than the small fragment, a fac-simile of which is engraved on the eighth plate. It is made from a paper cast which I found among those left at my disposal by Colonel Rawlinson, and it appears to be the bottom left hand corner of a large inscription. The especial interest of this bit is, that it proves to be part of a literal copy of the great inscription, a duplicate in fact, a sort of second edition which was made for some purpose or other, probably at an epoch very near the time when the original was engraved. The three lines which I have would, if completed, represent the 61st, 62nd, and 63rd lines of the first column, beginning in the middle of the name Nabunita. I cannot help thinking that we have here a corner of the almost obliterated inscription, which appears to have been sculptured above the great inscription at Behistun, though I cannot understand why two copies should have been made upon the same rock: unless perhaps the first was found to be ill done, or upon too friable a surface, or too high to be visible; in which case the obliterated inscription is the original, and the one we have is the duplicate. At all events it may be thought worth the trouble of an impression on paper by some future traveller; bits will here and there be legible, like the fragment exhibited, and may be found of great use in restoring some of the lost portions of our present copy; this might have been the case in the present instance, although the restoration was obvious, and had in fact been made before this fragment was noticed.

I cannot conclude this analysis without deprecating any severe criticism on the part of those Tartar scholars who may be induced to go over it; it might have been more prudent to publish as good an engraving of the inscription as I could get from the casts, and to leave it to them to read and decipher; but having spent a good deal of time in the work, I was unwilling that it should be altogether lost; now and then a good guess has perhaps been made, but I have all along laboured under the difficulty of a very imperfect acquaintance with the languages compared, and the absence of those aids which are numerous enough in languages of the Indo-Germanic and Semitic classes, but are hardly to be procured in those which are allied to that under consideration.

VOCABULARY.

- Autiyarus. YYE (YE EEYY EYYY EYYY 11. 45. In Persian, Autiyara, II. 58-9. This was a district of Armenia, and it was probably well known to the Scythic tribes, because the definition "a district of Armenia," given in the Persian inscription, is omitted in Scythic. The name is lost in Babylonian.
- Abatana. We EY E-YY xviii. 3. "A temple;" probably the same word as appatna, of 1. 47, which the Babylonian version defines, 1. 25; being here, however, without the determinative an, it may possibly signify merely "edifice."
- Afarti. $\forall f \models \forall f \models I$. 57, 58; III. 50, 53; C. 4; F. 2. "The Susians." Takes fa in plural.
- Afarti. YYE EY EYYYE I. 10, 57, 63; II. 2, 5-6, 6-7. "Susiana."
- Afartu. YY = FY FY I.56. "A Susian." Lookslike YY = FY Yiu III. 50; but is not clear. In II. 7, the word is twice written -- F -YF, and in vi. 17 apparently -- - FY FY -YF. The fact that three different words were used to designate the nation, the territory, and a single individual, appear to justify the opinion that the country and the inhabitants were well known to the speakers of the language. The following quotation from Strabo shows that a people having such a name (for it must be remembered that Amardi is as likely to be the sound in Susiana, and they may have given their own name to the people and district:--Νέαρχός φησι, τεττάρων δντων ληστρικών έθνων, ών Μάρδοι μέν Πέρσαις προσεχείς ήσαν, Ούξιοι δέ και Έλυμαιοι τούτοις τε καὶ Σουσίοις, Κοσσαΐοι δὲ Μήδοις, πάντας μὲν φόρους πράττεσθαι τοὺς βασιλέας, κ.τ.λ. Lib. xi. c. 13. § 6. In section 3, speaking of the Mardi, he says, καὶ γὰρ οῦτω λέγονται οἱ "Αμαρδοι.

- Ativa. WE IS III. 17, 25, 26; III. 60. "In," or "among." Generally expressed in Persian by the locative case: in I. 21 by atara, "between," or "among."
- Atṣa. \frac{\text{YF}}{\text{F}} \sumseteq \frac{\text{Y}}{\text{Y}} \text{This root must imply "large:" atṣas-nī, III. 87, represented the Persian danautuva, IV. 76, "may he enlarge thee," "prosper thee;" Sanskrit \frac{\text{T}}{\text{T}}, "to extend;" atṣaikka, v. 17-18, is duriya, "wide," "extended;" a sort of passive participle from the same root, made by the termination kka, or else an adverbial form made by ikka. In xvi. 13-4, it is replaced by \frac{\text{Y}}{\text{Y}} \sumseteq \frac{\text{Y}}{\text{Y}}, and in xi. 17-8; xiii. 7; and xv. 8, by \sumseteq \frac{\text{Y}}{\text{Y}} \sumseteq \frac{\text{Y}}{\text{Y}}; I have supposed those words to be awkward transcripts of the Persian wazarka, "great," though no sound is proposed for \sumseteq \frac{\text{Y}}{\text{Y}}; perhaps an error of transcription may be suspected: xvii. 7 replaces the word by the true Scythic irsarra, "great;" and in vi. 9 we find irsanna, a word not found elsewhere, but containing the same Ugrian root, er or ar, "powerful."
- Ata. Y = Y vi. 9-10; xi. 18; xiii. 8. This word occurs in three similar passages, and it precedes a name in each case. In vi. Ata Vistasha sakri; in the others, Ata Tariyavans Sakri. I am inclined to read it "father," "the son of father Hystaspes," "the son of father Darius." Nearly all the Ugrian tongues have such a word, ata, atya, or atai; but there is no corroboration in the Persian text, and the ordinary Scythic word is FI FI W attata, "my father." Possibly W = Y may be a simple appellative, a sort of vocative, or the difference may be orthographical only, a difference of usage between Behistun and Persepolis, such as we

- Atukannas. YF = YFYYY YFYY II. 53. The name of a month, lost in Persian and Babylonian.
- Atut. We say L. 4-5. One of four objects made by Darius, preceded by the distinctive mark -. As there is no Persian copy of this inscription, there is no source known to me from which its meaning may be discovered.
- Atarrivan.

 Y \(\sum \) \(\sum
- Avak. WE E vi. 32. Apparently the equivalent of the obscure Persian chiyakarma, which may mean "my possession;" if so, avak would be a verbalized pronoun, a sort of form not unknown to the Ugrian tongues: "become mine."
- Avi. WE L. 41; II. 5, 16, 20, &c. "There." Persian awadá. In II. 55, avi-mar probably means "from thence." The Magyar am, in amig, and amarra, "thereto," is connected with this word.
- Avasir. IF III. 7, 17; 111. 93. The Persian equivalent is adakiya, which is very doubtfully rendered by Rawlinson "only," "a little." I make it rather a conjunction, and connect it with rasni "then," vasissin, "after." The primary signification will then be "when," or "after that," and the secondary "whereas." The clauses in which it occurs are Hu avasir Affarti inkanna sennigat, "as I was friendly to the Susiaus," II. 7; avasir inni arir, "when he could not withstand," II. 17; avasir Ios appi, &c., "as these men aided me, do thou, O king, favour them," III. 93.
- Am. IT = III. 79. The words arikka am in this place are clearly the Persian words arika aham, "I was a horotic," transcribed, and not translated.

- Anamakkas. The month "Anamaka," which Colonel Rawlinson, with great probability, makes the intercalary month. In a Babylonian calendar recently communicated to me by that gentleman, the month corresponding with Anamaka coincides nearly, as he informs me, with the winter solstice. It is preceded in the same calendar by the month answering to Atriyatiya; and as in the Jewish calendar the intercalary month is always preceded by Adar, which may be connected etymologically with Atriyatiya, a possible derivation of one from the other may be inferred. The last-mentioned Babylonian character is read by Colonel Rawlinson kan, and it corresponds in time with one of the months called by the Syrians Kanun; this may not perhaps be a mere accidental coincidence.
- Anirachitu. III III EIII EIII vi. 31, corresponds with the kâma aha of the Persian, l. 38. It must be a verb, in the first person singular, "I desired." If the second letter were roughly, the word would look more probable, arrachitu, and be allied to arikki, the Persian kamana. Perhaps chitu may mean "thus." See "Yechitu."

- Ariki. W → W ← W ← II € 1. 42, 78

 Arikki. W ← → W ← W ← W ← II. 13, 54

 Persian kamana.
- Arir. We resian and Babylonian both lost. I do not know a meaning; it is barely possible that it may be connected with artak, and that it may signify "he stayed."

The representation of the Persian tr by ss is here well marked. See "Chitra," &c.

- Assiyatiyas. WE SY (I ENY I ENY See II. 84. The month "Atriyatiya," probably December. See "Anamakkas," supra. The resemblance of sound of the Coptic month Athyr may suggest a comparison with Atriyatiya; that month corresponds now more nearly with November, but the Egyptian year was anciently vague.

- lvaka.

 | The form is neuter continuative, and it may generally be rendered "arising." See Grammar, p. 83, 87. In Persian, udapatatá.
- Iyauna. Et Ety (I I. 11-2. "Ionia." In the Naksh-i-Rustam Inscription, Yauna, vi. 23, 24.
- A word beginning with $\not\models \not\models$, in 1. 29, must mean "brother." I should like to read it $\not\models \not\models uk$, in analogy with the Zyrian rok, which has the same value; but, though faint, the character is certainly $\not\models \not\models$.

- Umuvarka. () Y vi. 20. The best restoration I can suggest, and in sound resembling exactly the Babylonian Humuvarga | Y Y Y Y Substitute of the concluding | Y Y renders it doubtful.
- Uri. 〈 上川〉〈 "To declare," "to make known." The Persian is varna, allied to Sanskrit 可说, which has the signification of "relating," or "describing;" at least in some of its compounds. Uris, in III. 67, may be the indicative, and in 1. 73 the imperative; urinra, III. 71, is probably a passive, but I do not clearly understand in what grammatical form the word is written.
- E, in I. 35, looks like a separate word, but it is unintelligible to me.
- Ea. FYY II. 18. May be the beginning of a word, meaning "punish," but the rest is lost; and it is unusual to find a elsewhere than as an initial letter.
- Efapi. FY YEYYY FY- L. 6. One of the four objects made by Darius, but not preceded by the distinctive sign. See "Atut."
- Eva. Eyy [E]. May be a postposition in the Window Inscription, No. 10. I think Eyy [E]] of xv. 11, is Eyy [E] [-cva-vas, "the portal;" in Persian, duvarthi.
- Evitu. Y (E) "To deprive," "dispossess." Evituva, I. 44, "I deprived;" evitus, I. 34, "he deprived; evitusti, I. 33, "he had deprived;" evitusva, I. 37, "he would deprive." Evaptusta, I. 49, "he deprived them," is, I think, evap tusta, with ap, "them," inserted; if this is correct, evitu must be a compound verb, very unlike anything Ugrian, so far as I am aware. We have tuva, "I became," q. vid. If evitusatuvan, of I. 35, signifies "he did as he liked," it must be altogether a different word; but the Persian text, from which that meaning is derived, is by no means certain: evitusa is in form like chiyasa, and the phrase may signify "after he had taken them away;" but we have no other similar case.

Bakapikna. ► ► ► ► ► ► ► ► ► ► TI ► TII. 91. Persian Bagabigna.

Bakapuksa. E F F F III. 91. Persian Bagabuksha.

Bagayatis. FI - II- EFY - I - II. 41. The month "Bagayadish." I have no clue to the season.

Batin. The simulation of a district." In Persian dahyansh, used as the designation of a district named. When the Persian word is employed to mean a province in a larger sense, the Scythic transcribes the word without translating it.

Batar. [] [I. 72; III. 80. "When (?)" The meaning is very doubtful; in I. 72, the clause is batar — Bapilu inbalu va pupatta, and the Persian must signify "when I approached [or reached] Babylon;" but the passage is mutilated, and the word following Babylon in the Persian is gone. In III. 80, the Persian and Babylonian afford no help, and the Scythic inscription is mutilated and uncertain.

Baruşanam. Fi Fin II Fi File xi. 16 (probably an error of the copier for baruşananam). Replaces the more usual parrusananam, q. v.

Barsa. The preceding >, the demonstrative pronoun, and the postposition, > Barsa ye va, quite justify the rendering of Rawlinson, "in this Persepolis," or "in this Persia." I rather prefer Persia, the Babylonian copy having > \frac{1}{2} \frac{1}

Balu. EY I. 72. See "Inbalu."

Pafa. ► (YEYYY Root signifying "rebel," or "revolt."

Pafatas, "he caused to rebel," 111. 53, 54, 59, 61-2.

Pafatassa, ditto, continuative, III. 50.

Pafatis, ditto, III. 52.

Pafatifa, "rebelling," plural, II. 2, 11, 70; III. 3, 5, 61, 62.

Pafaraska, "having rebelled," singular, II. 59.

Pafatifaba, ditto, plural, II. 68, 79; III. 38.

Patifa, "rebels," II. 23, 24, 39, 40, 62; III. 27. This word must be from the same root, and it is, I suspect, a contraction for pafati-fa. I think pafaraska too should be pafatiraska. The true root was probably pafat.

- Pafaraka. \longrightarrow \bigvee \Longrightarrow \bigvee \searrow \Longrightarrow \bigvee L. 8. This word may signify some communication of intelligence to the people, but there is as yet no clue to the exact meaning.
- Patifa, "rebels." See "Pafa."
- Patu. \longrightarrow I. 21. The reading is doubtful, but the meaning probably "I obtained." In II. 57, 67, if I divide the words correctly it will mean "I affixed;" atrur-va'r patu, "I placed him on the cross. See also I. 68.
- Pat. >< \(\) III. 48, 60. "Battles;" but the second letter is doubtful. See "pavas." The Scythic πατὰ, "to kill," may possibly have some connection with this word.
- Pathapis. $\sim \langle \gamma \sim \gamma \gamma \gamma \rangle \sim \sim \gamma \gamma$ L. 10. Meaning uncertain; and very possibly the pa may be the case-ending of the word preceding.

- crock after the first wedge. The reading of \(\frac{1}{2} \) \(\frac{1} \) \(\frac{1}{2} \) \(\frac{1}{2} \) \(\fra
- Pahuranra. $\rightarrow \langle F \rangle \rangle \rightarrow F \rangle \rightarrow$
- Palkiva. \leftarrow (I) III. 47-8, 66, 69, 77. "In all times." The termination ra, "in," induces me to accept Opport's translation of the Persian equivalent hamahyáyá thrada, though still with some doubt.
- Pasta. $\leftarrow \leftarrow \swarrow \bigvee \not\sqsubseteq \leftarrow \bigvee \bigvee v. 3, 4, 5, 6$. "He hath made." Persian adá; in vi. 2, we have tasta.

- Pi. ► T-. Relative particle. See Grammar, p. 76.
- Pifa-pi. FY- YFYYY FY- III. 72, may be irpifa-pi, and must signify "who were before reigning," or something of the same import.
- Pikti.

 | The first of the period of the pe
- Pinti. ► ► ► ► ► TE I. 80. A very uncertain and mutilated word.

- Pirka. For Type T. Follows the name of the month in every case but II. 47, where the end of the month is expressed without figures. As the Persian omits in this case the words thakatá aha, which are found in every other instance, Pirka may signify "then it was;" the Babylonian appears to have no equivalent.
- Pis. ► VE vi. 47. This may be ► VE. It means "path." P., pathim.
- Pugatta. From I. 72, 79. "I arrived."

 The Persian is mutilated in both cases, but enough remains to show that the words were not alike. The Scythic, in 1. 79, is by no means clear.
- Puttana. Fraian defective. I. 77. "I drove," or something similar. Persian defective.
- Puinkita. \(\) \(

- Parraka. $\rightarrow \uparrow$ $\rightarrow \downarrow$ | III. 14. Parga, called "a hill" in Persian, but the Scythic has afs, "a town." The first letter may be $\rightleftharpoons \downarrow$, the second is quite gone, the third is pretty clear.
- Parrasta. → Y Y = E→Y III. 81. See "Baluikvasṣa."
- Parsar. | ** A Persian." Followed by kir in II. 14, 38, 80; III. 6, 52. Followed by ra in III. 21-2, 57, 90, 91, 92.
- Furpis. FY FY- XYY. See "Parpis."

Fartiya. 🗗 🏲 🖺 🏲 T. 23, 24, 28, 38, 39; III. 2, 9, 20, 49, 57-8, 93. "Smerdis." Persian Bardiya.

Farvana. FY FY I. 16. I read doubtfully in this passage anuvas farvana, "by day and night;" but the words are mutilated, and the division quite uncertain.

Farraka. ►Y - EYY - ►Y. See "Parraka."

Farrata. Fr - Fry II. 79. "Frada" (Phraates).

Farravataram. FY FY FY FYY FYY V. 11-2.

Transcript of the Persian framátaram, "a lawgiver." In xv. we find framattaram, and in xvi. framatarana, but the copies are probably erroneous, particularly the last.

Farsatinika. FY YY FI FY Xi. 18; vi. 9(?)
Farsatinika. FY YY FY FY Xi. 18; xv. 9; xvi. 14
Farsattinika. FY YY FY FY FY Xvii. 7-8
Farsattinika. FY YY FEY FY Xvii. 8

This represents the disputed Persian apiya, which I believe to be connected with the Greek $\dot{a}\pi\dot{o}$, "from;" or perhaps with the Sanskrit TU, of which the primary signification is "to reach;" so that the meaning of the phrase so often repeated at the close of all the introductory passages, will be "king of this great earth, far and wide," instead of the "far and near" of Benfey, who is followed by Oppert. Satanžka, in vi. 36, 37, has certainly the meaning of "extent," "distance;" and in vi. 9, Westergaard has given satanžka for the usual farsatanžka, though

an error may be suspected here, the perpendicular wedge having been possibly copied instead of $\succ_{\mathbf{I}}^{\mathbf{Y}}$. Still I believe the words are connected. See "Satanika."

- Ap. ►►Y. "Them," before a verb. See Grammar, p. 71.

- Appini. \(\begin{align*} \begin{align*} \begin{alig
- Appuka. If I. 7. "Before," "heretofore." Appuka is followed by the indefinite ta in I. 47, 51, 52, meaning "at any previous time."
- Appattu. EY E(EY III. 81, 82, 83-4. Always followed by ikkimmas; the combination may mean "utterly," but the passages are defective, and in Persian almost entirely gone.
- Appatna.
- Appo. Ty "who," "which." See Grammar, p. 74.

- Apvatas. EX SEY E-YY EYY II. 25, 71, 82. Always joined with battle, and must mean "he fought." The verb may be vata, and ap the pronoun; but I rather think we have ap with the postposition va, and the verbal ending. See p. 110.
- Apin. The same as "Appin."
- Apr. Y KY I. 28. See the note on the passage, in p. 100.
- Afpi. ►► _ "To kill," "defcat."
 - Hu afpi, "I slew," I. 76; II, 53. Afpiya, idem, I. 44; III. 49.
 - Afpis, "he killed," I. 24, &c.; "they killed," II. 8, &c.
 - Afpis, imperative, III. 23.
 - Afpis-ranka, "defeat thou," II. 23, 39; "defeat ye," II. 15, 62; III. 41. Where the command is given to a man by name, we have afpis-ni-ranka, II. 82; ni, "thou," shewing that ranka is a separate particle.
 - Afpis-ni, "may be smite thee," III. 76, 88.
 - Atpik, 1. 32; afpika, 1. 24, "he was killed."
 - Afpipa... (>> = >> ... =), a mutilated word, which may signify "desirous of death."
- Affarti. → ► ► T ► TI. 7. "The Susians." So written twice; occurs twice with \text{Y= in the line preceding. See "Afarti."
- Aftita. The Handita of the Persian.

 See Rawlinson's Notes, page v. I should like to read

 Antita, for the initial is obscure; but it must be admitted that the first syllable is doubtful in Persian. In Babylonian the word is lost.
- Aftufarti. -- EY FY -Y vi. 17. "Susiana." See "Afarti."
- Afs. >= \(\) I. 72; II. 5, 16, 50, 75; III. 1, 8, 37. "A town." The Persian equivalent is always vardanam, except in the last instance, where it is dahyaush. The Ostiak, Mordwin, and Wogul words are vosh, uzh, osh, vazh, &c. I do not know whether they may be connected etymologically.
- Afvarris. \rightarrow FIV \rightarrow III 29, 33, 57-8. "A fortress." In Persian dida. It is written afvarrus in L. 8. Magyar, var and varos, "fort" and "city."

- Pera. Y II. 58. "I hanged." The Persian (see Rawlinson's Notes, p. iv) has fráhajam. The Ostiak perna is "a cross," but the sound given to the first character is quite conjectural. See the next word.
- Peri. YY YYY II. 55, 65. "Ears." Persian gausha. The Zyrian word is peli; the Magyar, fül; the Mordwin, pile; but the sound pe being only a guess, the analogy is more than doubtful. Precisely the same characters occur in III. 68, but the word cannot be the same; the Persian equivalent is hashiyam, which has not been interpreted; it may be "a report," "narrative," "a thing heard," and so far connected with "ears."
- Poke. \(\)
- Pori. YE YYY I. 24; II. 12, 49, &c. "To go." Found in many forms: poriya, "I went;" poris, "he went;" porik, porikka, porifa, &c. &c. (see Grammar). I believe inportugat, II. 50, is from the same root. The Cheremiss root por or pur signifies "to enter;" and this may be a corroboration of the sound given to YE.
- Kappissakanis. Y Y Y Y Y Y Y Y 111.24.

 Kápishkánish. Name of a fort in Arachosia. The additional syllable sa, in Kappissa, is corroborative of Colonel Rawlinson's conjecture, as to the compound character of this name.
- Kaţa-va. \rightleftharpoons) \rightleftharpoons) \rightleftharpoons) \bigcirc) I. (46), (49), 52. Represents the Persian $g\acute{a}thw\acute{a}$. See "Atka."
- Katbatukas. F F F F vi. 22. Both forms are mere transscripts of the Persian Katpatuka. The third letter in vi. 22 may be F, making Katbatuka.
- Kamaś. $\succeq \downarrow \qquad \downarrow \succeq \qquad \downarrow \succeq \qquad \downarrow \succeq \qquad \downarrow$ I. 67. A word very doubtfully read: may mean "a ship" or "boat," and be thus allied to the *kaba* and *kap* of the Wogul.

- Kani, "to befriend." See "Inkanni."
- Kara-ta. FIFE FIII I. 6, 33. "Time." There cannot be much doubt that we have here the proper division: the root is kara, allied to the Magyar kor; ta is the indefinite, as in sassa-ta. The takarasti of III. 87, "long life," may contain the same root.
- Kik. () III. 7. "After." The Persian pasá has this meaning; the Babylonian version is "with." In either sense we have possibly a syllable connected with the Tartar kik, iki, "two."
- Kitinti. () F F F F F III. 76, 89. The division here must be kiti inti, "be it to thee," sit tibi; but there is no other example of the word kiti. See "Nikti."
- Kituva. (I) II. 56, 65. "I smote." We have altogether retakituva, in both instances; I think it is the first person singular of a verb, but it may be a noun in the locative case.
- Kir. (I) v. 9. "One." The occurrence of this word as an equivalent to the Persian airam, the Zend aira, is decisive of its being a numeral. It is frequently used as an indefinite article, as the numeral is used in French, Italian, German, &c. See II. 4, 9, 13, 22, 36, 38; III. 51, 52. In all these cases it is preceded by the sound of r, as in Parsarkir, Bapilurkir, &c., "a Persian," "a Babylonian."
- Kukta. || E = E-||. "To cherish," "preserve."

Kuktainta, "thou preservest," III. 86.

Kuktas, "preserve thou," the imperative, III. 85, 94.

Kukti, "I favoured," I. 17-8; III. 81. I should have expected kukta or kuktaya.

- Kuktak, I. 19. The passage is imperfect, but the word certainly signifies "favoured" or "preserved."
- Kukirti, 111. 88. The word is not clear, but the value is the same as that of Kuktainti above.
- Kutis. Y TE TI I. 16; vi. 15. "They brought." The word in vi. 34, which is doubtfully read kutvatti, is no doubt from the same root; both are rendered by the same Persian verb bar.

- L. 46, 51. "Had been taken away." This is obviously a participal form, and the mutilated word at the close of the paragraph, l. 54, looking like kuktatur... must be a form from the same root. It is probably connected with kutis.
- Kutta. Y E Y . "And," "also," passim. Used sometimes alone, sometimes after hiak. I hardly see any difference between hiak and kutta; but the first begins a sentence frequently, which the latter never does.
- Kutvatti, vi. 34. See "Kutis."

- Kus. YE Y. "While," "until," passim. May be allied to the Zyrian kor, and Wotiak ku, which have the same signification. See Matt. xxi. 1.
- Kuṣi, Y . I adopt Westergaard's rendering of this word.

 Kuṣiya, "I have built," iii. 11-2; kuṣik, iii. 10, kuṣika, iii. 8, 15,

 "built." The difference between kuṣik and kuṣika may be, that
 the first comes before a consonant, and the other precedes a
 vowel; the first looks more remote in tense than the last, but this
 is unlike Ugrian usage, and not so probable as the first explanation. I believe that traces of a like euphonic principle may be
 found in the Behistun Inscription.
- Gauparva. ► ► ← ↑ ↑ ▼ III. 90. "Gaubaruva" (Gobryas).
- Gaumatta. > E < | E | E | E | | I. 32-3, 37, 40, 42, 49, 53, 55-6; III. 49, 92-3. "Gaumata."
- Gafar. The word wanted here should signify "I am;" it might have been TY F, the root of the verb "to be." In parts of the Behistun Inscription I looks like (, where the cast is faint.
- Kanpuchiya. FIIII EFII I. 22, 23, 24, 29, 31, 33, 34. Kabujiya, "Cambyses."
- Kantara. FIII FIII vi. 19. "Gandara" (Gandaria). In Column I. 13, the Scythic equivalent for "Gandaria" is

mutilated: nothing is now left but the termination thana, and the whole word was in all probability Parrupamithana, as in Babylonian.

- Kantuva... The first letter is made by inadvertence , and the last letter is quite lost; va also is uncertain; it may be tu.
- Kanni. See "Inkanni."
- Karpi. \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) The passage is, \(Auramasta karpi \) \(Hunĭna va appin yuttàs, "Ormazd gave them into my hand." The postposition va comes after the possessive pronoun; hardly in accordance with Ugrian usage, though we have just such a construction in 11. 56, 66.
- Karkap. Y Y vi. 25. The people called "Kraká," or "Karká" in Persian; ap makes the plural.
- Kartas. Y TEY I. 48. Some religious office, apparently the mániyam of the Persian.
- Karaś. \searrow 1. 27. "A mountain." The Wotiak gurcz is allied to this word; and the several terms, in languages of all classes, in which the elements g-r and k-r occur, may be etymologically connected.
- Akka. ► ► . "Who," "he who," "the." See Grammar, pp. 73, 74.
- Akkari. Franklari. 1.39. "Every one." Persian chish-chiya. The word occurs again in III. 82, but may be part of a larger word akkariukya: the Persian is very defective, and gives no help.
- Ikka, ikki. $\rightarrow 11 \Rightarrow \rightarrow 1$, $\rightarrow 11 \Rightarrow 1$ (I) $\equiv 1$. "In," "at," &c. See Grammar, p. 64. Is used in combination with mar, meaning "from" "by," after pronouns. See "ikkamar," vi. 14, 15; "ikkimar," II. 7, 11, 59.

lktaka. → | | ► | | ► | III. 75. Appears to be the same word as taka in III. 87. See "Takarastini."

Ukbatarranma.

EY Y→ → EYY→ → YEY I. 56.

"Upadarma," the father of Atrines.

Ukku. This word must certainly signify "great." It occurs in v. 17.: Ko - Murun ye ukku va, "King in this great earth:" in Persian, ksháyathiya ahyáyá bumiyá vazarkáyá. In the Xerxes inscriptions the phrase occurs without va, the small wedge before murun apparently serving as an equivalent. In iii. 4 and vi. 9 we have ukkurarra. The same word occurs twice in L. 5, as epithets of two substantives of unknown signification, and once in III. 80, where the scope of the passage is also very uncertain.

Ukga. ► ► TI-> III. 82. See "Akkari."

Ko. III. "A king," passim. I have read Ko, but, for reasons before stated, this cannot have been the sound. It might have been khan, and I think I should have so written it, had it not occurred in the forms of III. It and III. It is and III. It is against the sound of both k and s. See I. 6, 7, 8; III. 60, 72. For the genitive singular, see III. 23; xviii. 1-2. The genitive plural takes fainna, I. 1, ii. 2, and all the Xerxes Inscriptions; and fairra, in v. 14, vi. 7. The Artaxerxes Inscription has innafa, xviii. 1. The factive Ko-vas is found everywhere; it occurs without vas in II. 80.

Kwepoka. The word looks like a participle, and may allude to "confinement," "imprisonment." In both cases it occurs in sentences containing unknown letters, and without Persian equivalents.

Ta. E-II. Indefinite particle. See Grammar, p. 72.

- Takaparra. Fry Fr Free vi. 24. Takes the plural pa. A transcript of the Persian Inkabard.
- Takarasti-ni. Fill Fill Fill Fill 111. 87. The meaning is "may thy life be long," but I cannot analyse it. A similar Persian sentence is made by iktaka takti-ni, in III. 75, equally difficult; perhaps in the latter example ik may belong to the preceding word, and we may have taka takti-ni.
- Tatarșis. E-II EI (I- EII II. 21, 23, 24, &c. "Dadarshish," an Armenian, general of Darius.
- Tatṣaram. E-|| > || E|| E|| ii. 6. Transcript of the Persian Tacharam.
- Tattuvanya. E-II EII SI-2. Persian "Dáduhya. The Zopyrus (1) of the Greeks.
- Tațăm. E- | E| E| E| vi. 16. Transcript of the Persian dátam, "what is given," i.e. "the law."
- Tahie. Fig. 1. 26, 30, 35, 50, &c. "Other," "further" (cætera, not alia). It is generally put after its noun (see Grammar, p. 77), and with a plural value; but in a more decidedly plural expression, III. 79, we have a plural form tahifapa, like marrifapa. The indefinite tahicia occurs in xv. 12, "any other whatever." In L. 3, it takes the adverbial ending ikki, making tahicikki, "elsewhere;" and this is perhaps the form which receives the indefinite particle ta, in III. 69; tahikita. From these examples the root appears to be tahi, exactly like the Turkish dakhi, of the same meaning.
- Tahiyaus. E- YY EFYY (YI I. 1; II. 20, &c. Transscript of the Persian dahyaush, "a province." Written tahiyahus in II. 77-8, III. 68; and tahihus, ii. 3, iii. 3, vi. 8. It has frequently a plural value, but never the plural form at Behistun; takes pa for the plural elsewhere.
- Tahuvanlufa. E- | F | F | F | F | III. 93-4. Appears to mean "aiding," in the plural. See "Tayufa."
- Tavatak. FIN F FIN F I. 72. I do not know if this is the correct separation, or if the word be "Satavatak," q. v.
- Tavini. E-II (E (- II. 70, in a passage of which the Persian is lost. The meaning is certainly "belonging to him," or "with him," or something similar; and I am tempted to suppose it a transposed form of nitavi, "his."

- Taven. [I] II. 13, 38, 61; III. 6, 40. "I sent out." As the sound of the final syllable is entirely unknown, I am unable to say if this word is in the regular form of the verb; perhaps we may conclude something from this, and read it nu, a syllable not found in our alphabet. Where the word would be found in the third person, III. 24, it is unfortunately lost. It is usually accompanied by tifapa, with sometimes an intervening word or two; excepting in II. 55, and perhaps I. 67.
- Tanas. E- Y Y ii. 3-4; vi. 8; xvii. 6-7. "People."

 Probably a transcript of the Persian zana.
- Tanifa. E-II (- IFIII) vi. 14. Of uncertain meaning; it is probably a plural participle, and by some rather violent emendations and guesses the passage in which it occurs may be made Hu-ikki-var tanifa, "compelled by me," or "influenced by me;" but there is no authority for this, and the word tanifa is not found elsewhere. May the half-effaced word in II. 7, which I have read fanifa, be the same as this?
- Tariyavaus. E-II -III EII EII EII. "Darayavush"
- Tas. F- YY Y "He was," or "he made." See Grammar, p. 81.
- Tasta. Fry Francisco vi. 2. "He hath made." The word occurs twice in this line, in a sentence where we usually find pasta. Notwithstanding the difference of orthography, I think the word is merely the preceding tas with the indefinite ta added.
- Tayufa. E-TY -YK YEYYY 111. 92. "Accompanying," "aiding," in the plural. Seeing the frequent interchange of hu and yu, it is not improbable that this word may be allied to tahuvanlu of 1. 93.
- Tifapa. The meaning must be "on a mission," or something of similar import. See "Taven," above. In L. 7-8, where we have tifaba pafaraka, the signification must be similar, but I have no clue to the separation of the words, and there is no Persian text.
- Tikra. The same word is used for the Fort Tigra In 11. 29, where the Persian omits the final vowel.

The same root appears in the words signifying "to lie," "to deceive." The substantive is *titkim*, which is always found with the article, making *titkimmas*, I. 25; III. 67-8, 68-9; and sometimes one m is omitted, from inadvertance apparently, as in III. 61, 71-2.

Titrasra. The same root, "the one who lies," "the liar." The usual termination ras is made general by the particle ra, or perhaps ra may be the indefinite article. See Grammar, pp. 66, 86, 92.

Titainra. TE EYEY EED TEYEY III. 64, has the same Persian equivalent, daranjana, as the preceding; it is more like an adjective, being added to yos-irra. The same Persian term is made by tiraskàrragat in III. 79-80, and I believe that tiraska, which occurs so often in the epigraphs, is really a derivation from the same root, and not a transcript of the Persian daranga; if this conjecture be well founded it will be past participle neutor.

Tiri. Tri, "I said," II. 39. Tiriya, idem, I. 16; II. 14, 23, 62; III. 41.

Tirira, "I have said," vi. 30.

Tirinti, III. 74, "thou sayest;" tirinta, probably, in III. 76.

Tiris, "he said," II. 6, 59-60; III. 2, 22, 37. Tirissa, idem, II. 10.

Tiriyas, "they called themselves," II. 69.

Tiristi, "had been named," I. 9-10, 15; II. 8.

Tiriran, "named," "called," II. 15, 23, 39, 62, 81; III. 23, 41.

Tirivaniun, "we are named," I. 5-6; A. 9.

Tirikka, passive participle, "said," "told," I. 19; in vi. 15, the same word is written tarrika, and possibly we have the same word in l. 48 under the form of tarrakka.

A close examination of the paper cast in a bright light has satisfied me that the space after the first character, which I supposed unlettered, is occupied by the letter t: the word is, therefore, certainly titrasra, and the lithograph and transcript must be corrected accordingly.

- Tiraska. -Y= YY= ≥Y. "Lying," "deceiving." See "Tit," ante.
- Tugahutta. FEY YY-> FYYY FY E-YY I. 69. "We crossed." See "Antugahutta."
- Turi. Turi. I. 6, 6, 33. "From," "since;" equivalent to the Wotiak tyrys, in pokci-tyrys, "from childhood," Matt. ix. 21; lesten-tyrys, "since the creation," Matt. xiii. 35.
- Takmasbata. The name in the Persian is Khamaspáda, but it may be suspected that an initial t is lost. In Babylonian both words are gone.
- Takti. Takti. Takti. May signify "life." See "Takarasti."
- Tar. I. 61; III. 38, 50, 52, 58, 59, 93. "Son." This word differs from sakri, in coming always before its noun, which is put in the genitive case, without the distinctive wedge, though a proper name; while sakri comes after, with its noun undeclined, but distinguished by the wedge. Thus we have, Bartiya Kuras-sakri, I. 28, and Bartiya tar-kuras-na, in III. 52, both signifying "Bardes, the son of Cyrus." The difference between the phrases appears to be, that the former is an explanation, the other merely an epithet, like Atrides or Tydides in Greek. Thus we find that the first or second time Bardes is mentioned, he is called Kuras-sakri, and afterwards, always tar kuras-na. We have a similar distinction in the Cheremiss David erga and Erga Davidan, "son of David." Tar may be allied to the Mordwin tsür.
- Tartainti. EY E-YY EE -YE vi. 48. See "Tarti."
- Tarvasir, vi. 35, 36-7. I do not know how much of this is to be taken together; the preceding syllable is yu, and the whole may be one word, meaning "then." See Yutarvas. What I have read farvasni in xvi. 23 may be the same word.

Tarna. ∑\ → \ . "To know."

Tassunos inni tarnas, "the people knew not," I. 24.

Akkapa . . . ir tarnasti, "who had known him," I. 38.

Tarnampi, I. 39, may be causative, "make known," but the form does not occur elsewhere. If we may suppose pi to be the relative particle, the remaining form, tarnam, "make known," from tarna, will have some resemblance to a form found in Zyrian and Wotiak, where tod and töd, "to know," make tödm and todm, signifying either "to enquire" or "to make known." Or tarnam may be the first person singular, and the original Ugrian m may be restored before pi.

Tarnainti, vi. 34-5, 35, 37, "know thou," or "thou knowest."

- Tarrahuva. 美学 -美州- 片川 美州 III. 1. "Tárvá," a town of Yutiya.
- Tarrika. Expression is the same as in I. 19. "Said," "told." Certainly a various spelling of the participle tirikka, from tiri, q.v. The expression is the same as in I. 19.
- Tas. YEY I. 33. "It was." See Grammar, p. 81. In I. 15, tas appears superfluous.
- Thissunos. YET EY EXEY. "State," "people," "army," passim.

 The word seems to be always constructed as a plural, and is preceded by the mark of distinction; the only exception is at III. 9, where the wedge is inadvertently omitted.
- Atparvasrum. > Y > Y > EYYY > Y > vi. 36. I have translated this "power," but as a more guess; the Persian is gone.
- Atka. \(\) vi. 34. "Place." In Ostiak taga; the Persian is gáthum, but the passage is very defective. In vi. 29-30, atkatava represents the Persian gáthwá, and must signify "in their place." Singularly enough we find katava, without the initial t, but with the horizontal wedge, \(\) \(

- sian locative termination. In iii. 7, 22, we find \(\subseteq \) \(\supseteq \) \(\supseteq \) \(\subseteq \) \(\supseteq \) \(\supseteq
- Atrur. \(\bullet\) \(\bullet\) \(\bullet\) II. 56-7, 66-7. "A cross." The sentence is atrurvarpatu, which I divide atrur-va ir patu; "on a cross him I put."
- Atsavana. Ty y I xvi. 22. Very uncertain if a whole word; and meaning unknown.
- Atchitu. \(\sum \) \(
- Tanim. EYEY (- EYYE vi. 6, 46-7. "The law." Persian framáná. In line 6, the word occurs in a combination tanim-tattira, "a law giver," which in other inscriptions is generally transcribed from the Persian framátáram: the last member of this compound word tattira is probably Persian: the first, if not also Persian, like taṭām, may be allied to the Magyar tana.
- Talni. EYEY (EYE (- I. 78; II. 54; III. 31. "A horseman. Always found in the plural talnifa. The root is no doubt tal, connected with the Ostiak tau and Magyar lo, "horse."
- Tachis. EXEY EXXX III. 19. The meaning is uncertain, and it is probable that we have not got the whole word; it is preceded by EX faintly impressed. See p. 120.
- Tipi. EXYE = Y- III. 66-7, 67, 70, 84, 85, 88; L. 2, 8. "A tablet;" it is the Persian dipi, found also at Kapurdigiri, from the Sanscrit lipi with; this is represented etymologically with greater accuracy by using the form of t which I suppose to be lingual or cerebral, and which is certainly allied to l. In xvi. 22, it is written EXXE and in 1. 24 EXXI YE, but both are suspicious; in fact, Inscription xvi. is incorrectly copied generally.

- Tuban... Ty FY FY FINAL III. 37. "Dubaña," name of a town in Babylonia; the close of the name is gone, and even the third letter is doubtful, which is unfortunate, because it would have been decisive as to the sound of FY in Persian. The Babylonian is quite gone.
- Tuva. Tuva. "I was," "I became."
- Tunis. Tunis. The phrase is the same in all three cases, Kovas Hu tunis, "he gave me the kingdom."
- Tuvan. I. 37. We have evitusatuvane here, but I know not how to divide the words; evitus would be "he deprived." See evitu, p. 169.
- Tarti. Y►< ►YE. "To conceal."

Anka inni tartinti, "if thou do not conceal," III. 74.
Anka tartinta, "if thou conceal," III. 75-6.

- I have called \(\rightarrow \
- Tartuka. Y-(-) Y I. 18; III. 64, 64-5, 81. "In retribution." This must be the signification of the word; it is used both with verbs of punishing and rowarding, and it is found under the form tartuak Y-(-) Y- in iii. 17, where it can hardly have any other meaning than "restoring" or "returning." It appears to be a participle, but I do not remember any verb that could be properly used. I would say "retributing," if it were English.
- Tarva. Ye III. 65; iii. 16; vi. 41. "Whole," "entire." In the first example we have distinctly tarva astu, representing the Persian durusá ahatiya, IV. 39; astu must be ahatiya (see tuva), unless we divide tarvas tu, which is not impossible. In vi. 41, yutta tarva is in Persian kartam akunavam, "I did the work." We have no Persian text for the other example, but the

sense given is perfectly consistent. I do not know if the defective word in I. 14, which I have doubtfully read vanirtarno, meaning "altogether," may contain the root of this word.

- Attata. EY E-YY E-YY I. 3. "My father."
- Attari. FEY FYFY YYY I. 3, 4, &c. "His father," or "the father." See "Ata."
- Thapis. Y=\frac{1}{2} \subseteq \frac{1}{2} \subseteq \frac{1}{2}
- Thap. The I. 55; II. 16, 24, 49, 74; III. 8, 63, 68. "When," "as." Generally followed by a verb terminated with gat. When followed by appo, as in III. 79, means "because." See also Grammar, p. 75. There is an Oighur and Jagatai particle. "Which may be allied to this.
- Thak. Y-YYY II. 16, 24, 40, 54, 63, 70, 75, 82; III. 8, 31. "He marched." A neuter verb. I do not know if sathak, in I. 77, is connected with this.
- Thattakus. Y=YY = E-YY YYE = YY I. 14; Thattakus, Y=YY = E-YY YYE = YY II. 3. "Thatagush," "Sattagydia." The variant spelling proves the power of = EY.
- Tharista. Y-YYY -YYY -YYY E-YY I. 48. "He had desocrated" or "abolished."
- Thahikarrichis. Y-YYY YY YYY EYYY EYYY II. 35.
 "Thaigarchish," name of a month, corresponding to the Babylonian month which represents June. See "Anamakkas," supra.
- Thubaka. EY EY I. 40. Apparently a postposition, meaning "around."
- Thurvar. Fy Typ II. 27, 31. "Thuravahara," name of a month, corresponding with May.
- Hiapvaşva. YY FY YEY YEY I. 67-8. It is very uncertain if this is one word or more, and how it should be divided, if more than one. The reading is defective in the three languages; the last syllable I have not much doubt is the locative particle, and the meaning may be "in difficulty."
- Hika.

 Y

 Y

 I. 23. Passage mutilated, and reading uncertain.

 P

 P

- Hiak. YY > E-. "And," "further." This word is used alono or with kutta, and in almost all the inscriptions it is found at the commencement of every clause, except the first. The Mordwin equivalent is yak.
- Hini. YY (-. "Not." A word of forbidding, used with imperatives only. See III. 67, 70, 76, 83, 88. The Zyrian equivalent is yen or en.
- His. YY \\ I. 66, 77. "River." The Magyar is viz, Finnish, vcsi; but the connection is very doubtful.
- IIu. \(\begin{align*}\text{YY}\) II. 67; III. 37; vi. 13. "I." Always preceded by the perpendicular wedge, except in II. 11, where we have the horizontal wedge, making "with me." In xviii. 5, replaced by \(\begin{align*}\text{Y} \leq yu, the pronunciation in all probability being nearer than we have represented it.

Hu, "my," II. 22, 38, &c.; xvi. 18: xvii. 19; "to me," I. 9. Hun, "me," II. 36; xvii. 20.

Hunina, "of me," I. 7; II. 15, 18.

Huikki, "to me," II. 55, 65.

Huikkimar, "from me," II. 7, 11, 68; "by me," I. 19; vi. 15.

Hukik, "after me," III. 7.

Hu-tas, "to me he was," or "he gave me, II, 13, 17, 26, 36; 1II. 25, 42, 78.

Hunain, vi. 28, seems to signify "me," like Hun.

Hutuan, in A. Detached, I do not understand. See p. 95.

- Hut. \succeq ||| | I. 6. "We are." The verbal termination alone, used for the verb substantive, as in tas; or else it may be one with the preceding word making Sachohut.
- Hufara . . . ► ► TYY ► TYY ► ₹ I. 72. "The Euphrates."

 May be Hufarata or Hufaratu.
- Huiyama. ► III E= E= III II. 33. Name of a fortress in Armenia. The Persian has left only (III); the Babylonian is quite gone.
- Va. YEY. II. 66; III. 67, 70; xv. 13. Postposition, signifying "in." See Grammar, p. 65.

- Mauri. Y∑Y < -YYY <. "To capture," "to seize;" a variant spelling of marri, q. v.

Mauriya, III. 49, 60. "I seized." Maurissa, III. 33. "He seized."

Makus. YEY YYE XYY I. 37, 40, 49, 56; III. 49. "A Magian."

Makka. YEY ►E► ► I. 14. "Mecia." In Persian, Maka.

Makstarra. | E = E | | | | | II. 10, 60; III. 54, 55. "Uvakshatara" (Cyaxares).

Mata. (E) . "Media." Takes pa in the plural, and then signifies either "the country" or "the people," I. 12, 30, 50; II. 12, 17, 20, 51; III. 7, 35. In II. 11, 14-5, used adjectively. Without pa, "a Median," II. 61; III. 53.

Vata. See "Apvata."

Marus. YEY ►YYY II. 16. "Marush," name of a town in Media.

Vi, or mi. (Et II. 54; III. 65; vi. 43; xv. 18. "My," an enclitic pronoun.

Vita. ⟨ ₱ ₱ ₱ II. 23. "Go thou."

Vita. ⟨E⇒ ►Y=Y II. 39. "Go thou."

Vitas. (E FYFY LYY II. 14, 62; III. 22. "Go ye."

Certainly imperatives, singular and plural; and if the Persian text be uncertain, the Babylonian is clear as to the meaning. See Babylonian, lines 79, 86. Vitkini, in II. 81, is another

reading of vita.

"ittuvanna. (E) EY FY > FY vi. 23. "Upon," or beyond:" the third character is faint and imperfect.

- Vitarna. (E) /- (--) II. 13, 15; III. 91. "Vidarna," a Persian general.
- Vivana. ⟨E⇒ | ∑ | ► | III. 21, 22, 24, 27. "Vivána," a Persian general.
- Vin. (E) EE. The last syllable of sauvin, signifying "by the grace" or "power." The phrase may have been borrowed from the Babylonian Y (, which Colonel Rawlinson reads as is-vi, but vin means "force" in Zyrian and Permian, and vi is found in other Ugrian dialects; this however would require the unusual employment of a preposition.
- Vintaparna. (E) EE E- Y -Y -EY III. 41-2, 42-3, 89-90.

 The same name is given in the Scythic version to the Median general Vidafrá, and the Persian Vidafraná, the fellow conspirator with Darius: the names are clearly distinct in the Persian text.

 The Babylonian is lost in both cases.
- Virkaniya. (E: YY > Y (- E:Y II. 68. "Hyrcania." Lost in the Babylonian; but the Persian Varkána was recovered in Colonel Rawlinson's last visit to the rock.
- Vial. (I. 18.
- Viallu. (E) (E) III. 65, 75, 87.

Both mean "very." If this was pronounced val, it may show the etymology of Val-arsaces, "the very great lord." See "Irsa."

- Visbauşatis. (\(\beta\) \(\beta\) \(\beta\) \(\beta\) \(\beta\) II. 70. Name of a town in Parthia, of which the Persian text retains only the fragment \(Vispauz\)...
- Visparra. (E MY) MY MY III. 90. "Vayaspára," the father of Vidafraná.
- Vistatta. ⟨E> ≦\| E-|| E-|| III. 1, 20, 30, &c.

 "Vayazdáta." In the detached inscription we find \ instead of E \ .
- Vistasba. (E: Y) E- Y | E E I. 1-2, 3; II. 69, 70. "Vishtaspa" (Hystaspes).
- Missa. (Ex Y Y xviii. 4. The god "Mithra," whose worship, with that of Anaitis, was introduced into the Persian empire by Artaxerxes Mnemon.

- Vissatahiyus. ⟨E⇒ EYY Y E-YY Y -YY EYY xv. 11-2.

 The transcript of the Persian visadahyaush.
- Viyakannas. (E) EEYY FYYYY Y YYY II. 72; III. 29.

 Name of the month Viyakhna; the first month, corresponding with our April. See "Anamakkas."
- Mutsariya. Ty YY YYY EEY I. 11; II. 2-3. "Egypt."

 Persian Mudraya. Takes fa in plural.
- Murun. FYY V. 2-3, 16-7, and the other small inscriptions. Ugrian analogies are, Zyrian and Ostiak mu; Permian, mulans; Cheremiss, mulända.
- Vuṣṣaka. → YY YY ► Y. This may be the true reading of the word in xi. xiii. and xv., which I have made ► YY YY ► Y. See "Atşa." p. 165.
- Vanirtarno. > The value of "all together," in Persian fraharvam.

 The syllable tar may be connected with tarva, "whole," q. v., or the word may have been pronounced vartar. See "Varrita."
- Mar. Trom," postposition. Avi-mar, "from thence," II. 55. Rakkan-mar, "from Rhages," II. 73. The syllables ikki or ikka are put before mar after pronouns. Huikkimar, II. 7, "from me." Allied to the Ugrian; vara, Cheremiss; maro, Mordwin (see Gabelentz, pp. 389, 415); bör, Zyrian, &c.
- Markasanas. TYP TY TY TIII. 43. Name of a month, lost in the Persian: if connected with the Jewish Marchesvan, it will be nearly our October.

Martiya. ► Y ► FEY II. 4, 7-8; III. 52; F. "Martiya," Name of a Persian insurgent.

Vartarrakka.

Y Vi. 47-8. "Right,"
"true." Persian rástám. Looks like a participle; and, if we separate var, may be merely an orthographical variety of tirikka.
See "Tiri" and "Tarikka."

Martuniya. ► ► ► ← ► ► THI. 91. "Marduniya," the father of Gobryas.

Vartes. ► YY- EYYEYY Y II. 58. Meaning unknown.

Marri. Type Fiff(. "To seize," "hold," "possess." Magyar markasz, "he seizes;" marriszgat, "he holds."

Marriya, "I held," I. 21, 79.

Marrira, "I have possessed," vi. 13.

Marris, "they seized," "held," I. 7, 67; II. 65; III. 17; vi. 16-7; marrissa, II. 8.

Marrista, "he has possessed," vi. 33.

Marrik, "he was taken," II. 56, 66; III. 44.

Marrika, idem, I. 64; II. 55.

Varrita.

Yell' - Yell' - Yell' - "All." I believe the root to be var, allied to the Ostiak per of the same meaning; perda has precisely the same value. The Persian equivalents are haruva and visma. We have Tassunos varrita, "all the people," in I. 29, 61; yupa varrita, "all that," vi. 39-40; xv. 15. A plural is formed irregularly by pafa, making varripafata in II. 66, and varpafata in II. 56; iii. 13-4, 21. Varpita, in xviii. 5, may have the same value.

Varş. ► Y vi. 47. "A path," "way."

Vas. Y-. Definite article, case-ending, &c. See Grammar, p. 65.

Vasni. Y- Then," passim.

Vasri. Y - YYY 111. 32. "Following," "after." This value is rendered probable by the context, and is corroborated by finding the same root in several words which imply subsequence. The termination is like that of nanri and senri. It must however be confessed that the restoration is very uncertain; I made the first syllable sen in the lithograph, but I think the faint mark left is more like ras.

- Vassa-vasraka. Y- YY Y- EYY- Y vi. 13-4. "After," "in addition to." Persian apataram.
- Vassaka . . . Y Y X xviii. 3-4. "Afterwards." The Persian is certainly abiyapara, which must signify "more subsequently," "at a still more subsequent period."
- Vasisşin. Y- EYY (Y- EE; III. 64, 66, 70-1, 84. "Hereafter." Persian aparam.

Vachtainti, vi. 48, "forsake," imperative.

Vachtavässa, II. 69-70, "he forsook."

In vachtainti, I correct the $\begin{subarray}{l} \searrow \begin{subarray}{l} \u \begin{subarr$

Vachchi. - The cut off." Magyar vag, which is probably the root both of this verb and the preceding.

Vachchi, II. 65; vachchiya, II. 55, "I cut off."

- Amneni.

 Replaces sassa of I. 6, which represents the same Persian equivalent. In a defective line I. 23, we seem to have

 where the Persian has pruvama, "before me." In III. 73 we have

 hav
- Immaunis. FYYE > (- SYY F. and III. 53. "Imanes," name assumed by Martius. The second character looks like | F in the column, but is very faint.
- Immas. ► Y ► Y I. 7; II. 28, 32, 44; III. 36. Makes an ordinal number. See Grammar, p. 78.

- Nanri. > Y > Y Y Y Y W He said," passim. Nanga, "I said."
 II. 81. I cannot discover the grammatical state of these words.
- Ni. (= III. 63, 66, 73, 75, 84, 94. "Thou." Nin, "thee," III. 76, 88. See Grammar, p. 68.
- Nifabak. (> YEYYY EY > E- III. 72. I have no clue to the value of this word; the Persian is mutilated, and the Babylonian quite gono.
- Nikavi. (>) (E) I. 6, 33, 37, 52. "Our."
- Niku. (-) [I. 5, 8. "We."
- Nitavi. (-) (E) I. 43; II. 57; III. 17, 18, 33, 44, 46. "His."
- Nititpaal. $\langle - \rangle = = \rangle \langle \rangle = 1.59,65, &c.;$ III. 51. "Naditabira." The Babylonian name of Nidit-baal is rendered much more correctly in Scythic than in Persian.
- Nivans. (- >) I. 5, 6, 7, 33, 37; II. 10, 60; III. 55, 76, 80, 85, 87. "A family," "race." Obviously allied to the Magyar nem, "a generation;" nemi, "descended;" nemzet, "nation." &c. See "Nivan."
- Nisgas.
 Protect." In all the cases, except the first, this word is followed by in i; and in the first in goes before, a character perhaps belonging to the preceding word, which I do not understand: if so the word will be either innisgas or nisgasni, taking the nasal either first or last. I do not know how to explain this, for the termination as would be the usual imperative: in the last-cited case the first letter is instead of , a proof of resemblance in sound.
- Nissaya. (- YY Y EEY I. 43. "Nisaya," a district of Media.
- Niyakka. (- E=Y E=Y xviii. 4. Notwithstanding the irregular orthography, there cannot be much doubt that we have here a transcript of the Persian niyáka, the Zend nyakô. The first letter has a wedge too many; the last is quite a new form,

- and may possibly have the sound of kam; the wedge, too, is hardly upright, and may stand for \langle , as the inclined wedge does throughout this inscription: the following stroke, in a letter which can hardly be anything but $\langle E \rangle$, is made most decidedly perpendicular.
- Ni. 7 II. 82; III. 76, 86, 88, 89. "Thee," "thy;" an enclitic pronoun. See Grammar, p. 69.
- Nipifa. The permitted of the proceeding in the Persian is pruvá. I have sometimes been induced to connect it with innifapata, but it is only a guess.
- Nikti. ├── ├── ├── III. 83. "Thou mayest be." Probable only; kti may be connected with kiti in kitinti, q. v.
- Nivan. If IE > II. 10-1, 60. "Descended." The word is nivanki in the second example, the additional syllable apparently making no difference. It appears to be a participle, and in spite of orthographical difference must be allied to Nivans above.
- Nabpunita. Fr Fr III. 38, 59; D. I. "Nabonidus." The Fr is redundant; in III. 52, a different orthography occurs. See "Napunita."
- Nabukutarrusar. Fr YF FF FYY FINT I. 60, 65, 73; III. 37-8, 51-2, 59. "Nebuchadnezzar." In the detached inscription D. the penultimate letter is FFY ra, and in Det. I. the word is written "Nabukutarsar."
- An. This character, which was used as a determinative for things celestial or cosmical, occurring at the commencement of the words God, heaven, temple, day, month, and sea, had sometimes certainly the sound attributed to it, though there appears reason to believe that, as in the analyst and the french, than the decided consonantal sound of our own language; in some cases it would seem to have had merely the sound of a. I have conjecturally so divided the words in dates as to make the character a part of the name of each month. I hardly venture to connect the Zyrian En with this, but the meaning is precisely the same. It occurs alone in v. 1. There is a valuable note by Holtzmann on

- this character, in the fifth vol. of the Zeitschrift of the Deutsch Morg. Gesellschaft, p. 152. See "Annap."
- Ăuramasta. evidence for the pronunciation or non-pronunciation of the initial is here pretty equally divided; we have the ancient Persian Auramazdá, the Zend Ahuramazdao, and the Sassanian Auramazdi, on the one hand, and the Pazend and Persian Hurmazd and Urmazd, with the various Greek forms, on the other. I do not allege the Huzwaresh Anhuma, as I doubt the reading, and even suspect the genuineness of the language. The Greek forms 'Ωρομάσδης and 'Ωρμίσδας represent the Babylonian orthography, which varied considerably in the same age, and even on the same It is interesting to find in the Scythic version the epithet "God of the Arian people," added as a distinction to Ormazd, when other gods are also mentioned. See III. 77, 80. In the Artaxerxes Inscription, the name is written thus---- | E||- |- E-|| "Āvarmasta."
- Anka. [1] III. 74, 75, 85, 88; vi. 31. "If." Perhaps analogous to the Wotiak ka. Appo anka, "whatever," I. 19, is precisely in accordance with Ugrian usage: the Wotiak ka, "if," added to kin, "who," makes "whoever." See Wotiak Grammar, p. 67-8.
- Angaus. The sea," or "river." Last letter is \(\) in vi. 23. Doubtful if allied to the Turkish dengiz, and Cheremiss tangysh, "the sea," or with the Cheremiss änger, "river."
- Ankik. Y Y Y Y vi. 2; xiii. 2; xy. 2; xvi. 4; xvii. 2.

 "Ankikka," in v. 3-4. This is clearly the Tartar kuk or kiuk, found in Turkish, Mongolian, &c., meaning "blue" or "sky," with the addition of the celestial determinative.
- Ankirini. Ankiri

- Antartainti. > | E| E-|| EE> -| vi. 48. The sentence is hini antartainti, in Persian Má stabava, and the meaning will be "do not suppress," or something of like import. I am inclined to refer it to |-< -| tarti, "to conceal," notwithstanding the altered spelling and change of form.
- Anam-tanata. The second second
- Anmons. The character which I have arbitrarily called mon is obviously the Babylonian monogram. The first is clearly a part of the word, as is proved by the passage in II. 47, where it comes after a word of known termination: the second is always following in think serve as a determinative of the name of the month, which invariably continues the sentence.
- - Appi, III. 61, represents the mutilated Persian Di....; and the same Di....; and the same Di.... in the following clause is, both in the Scythic and Babylonian versions, rendered by "Ormazd." Appi must therefore be "a god," without the celestial adjunct, and the \ in Annappi will be euphonic merely. It may be allied to the Manchu apka.
- Annappatna. The policy of the gods." See "Anchiyan."
- Annan. Always used (with one exception, II. 47) as the day of the month. See "Anuvas."

- Anchiyan annappatna. The stiff set of the gods," is doubtful. A comparison with Abatana of the Artaxerxes Inscription, induces me to consider annappatna "temples of the gods," and anchiyan "restoration," making altogether, with the following yutta, "I restored the temples of the gods." Or anchiyan may be "re-visitation," "re-dedication," derived from the divine an and chiya, "to see;" as the Latin visito from video.
- Inbaluva. EE EY EY I. 72. Either a postposition, meaning "near," or a word connected with the Mongol balu, "a city," and Magyar falu, "a small town." In this last hypothesis, the passage would read "when I got into the city of Babylon," which would be inconsistent with the context, or "when I got to the towns of Babylon," meaning those in the neighbourhood; and Zazan being on the Euphrates, was probably one of them. But the Babylonian version, which is pretty clear here, hardly countenances this; the Persian is defective.

Inportugat. EE⇒ Y= EYYY -YY>⇒ EY II. 50. See "Pori." Inkanı. EE⇒ EY FY III. 75, 86.

Inkanni. E TYYY TY III 83.

These words are clearly identical. They are found in the following passages: Auramasta Ninkanisni, III. 75, 86, both rendered "Ormazd befriend thee," and yufri hini inkanninti, III. 83, "him do not thou befriend." Whether the root be inkani or kani, is doubtful; I think kani.

- Inkanna. Established II. 7. A postposition, which may signify "towards;" but I am inclined to suppose it connected with the preceding roots, and to render it "friendly."
- Inta, inti. EFF F-II, EFF -IF. Sometimes looks like the pronoun "thou," but probably it is merely the personal termination of verbs of the second person, indicative or imperative. See Grammar, p. 80.
- Innakkaniva. EE FY FE FY (- YEY III. 85, 86.
 "Images," "figures." We may have the same root in—
 EE FY FY of the Artaxerxes Inscription, l. 3;

Marco Polo's balu, in Kanbalu (City of the Khan). The word now used by the Mongols is Balgasun, in the Dictionaries. I know not if balu be also in use. but it is a mere guess. Colonel Rawlinson is of opinion that it represents the Persian \(\times\) "this." \(^1\)

- Innifapata. Est (-) IIII (E-) IIII. 85, 86. In both these passages thap innifapata must signify "as long as thou livest," but I cannot analyse the word. The Persian equivalent is in the first case yává jiváhya, "as long as thou livest;" in the second it appears to be utámaiya yává taumá ahatiya, which is hardly to be reconciled with the Scythic version; and the same phrase occurs in the following paragraph, where there is certainly no Scythic equivalent.
- Inul. Est II. 15, 17, 23, 39, 62; III. 5, 41, 70, 71, 72, 74, 76, 79, 82, 83. "Not." A comparison of these passages with those cited under *hini*, will shew that the former word is prohibitive, and this the simple negative. The nasal is negative in the Ugrian languages generally.
- Un. Eyy added to Eyy IIu, forms a sort of accusative case in xiii. 11, and xv. 17. It is detached from the pronoun.

- Ra. Perhaps a sort of verb-substantive (?). It comes at the close of the first paragraph, in the detached inscription A, and in the sentence ankiri-ni Auramasta ra, III. 69, "Ormazd be witness to thee." For the use of ra as an indefinite particle, see Grammar, pp. 66, 83.
- Rilu. Type series." Magyar iro; Tamul elu.

 Riluva, "I wrote," xvi. 24.

 Rilura, "I have written," III. 84-5.

 Rilus, "he wrote," xvi. 23.

 Riluik, "written," III. 67, 70; L. 7.

¹ An examination of the Persian text, which I had not seen when the above was written, shows the correctness of Colonel Rawlinson's explanation; but the adoption of a Persian pronoun is at least singular.

- Rifapi. → YYY (Y≥YYY ►Y III. 89. "To spoil." The Persian verb is nikatuva, perhaps allied to the Sanscrit नक "to destroy."
- way, meaning "thou injurest,", occurs three times with the same defect, III. 85, 86, 88.
- Rutàs. ►M Y ► I. 73. "Against."(1) Hu rutas, "against me."
 Ruven." ►MY ► ► II. 49, 58-9, &c. "A man." The word loman, existing in the Mordwin with the same value, induced me to give the power of ven to the letter - F-- Y; I had before called it kpar, because composed of F ak and par; and I now think, from its occurrence with the indefinite kir, that the terminal sound was r.
- Rurenyusakri. ►MY E--Y Y Y E- YYY "Grandson." I have inserted pa in the plate, because there is such a character faintly impressed on the cast; but I believe it is only a mark on the rock. The word must mean "that man's son," for "grandson."
- Rabbaka. EY- EY L. 64; II. 56, 66; III. 45. "Chained." The participle of a verb rabba.
- Y≿→→Y ➤ II. 54, 73; III. 8. The name given to two different towns, Ragá in Media (Rhages of the Apocrypha), and Rakhá in Persis. The reference to Media in the Persian text is not translated in the Scythic copy, leading to the inference that the town was well known to the Scythians.
- Y See "Yuvenpainraskimmas."
- Rasvinina. YE (ED TY -EY iii. 13.
- Rasvanua. Y = > Y iii. 18.

I believe these are various spellings of the same word; or at least that there is only some slight grammatical difference. I have translated it "favoured," but as a mere guess.

- aya. ►EYE EY EEYY I. 11; vi. 21. "Arabia."
- FIF FII- II. 66. "Arbela." Persian

- Arta. EYE E-YY vi. 30. "I settled," "caused to dwell."

 Artak. EYE E-YY E- II. 5. "He dwelled." This is, I believe, the neuter form of the same verb.
- Artavartiya. EYE EYY SYN-YE EYY III. 6. "Artavardiya." Nothing remains but the first syllable of the name of this Persian general. It would have been interesting to have the name in the Scythic character; the last half of the word resembles in sound so closely the name of the brother of Cambyses, and that of the Susian people, that I cannot but suspect some connection, notwithstanding the orthographical difference both in the Persian and Babylonian.
- Artastana. EYE E-IY EYY E-IY x. "Ardastána." Sec the note on Inscription No. 10.
- Artumannis. EYE (- EYY III. 92. "Ardumanish;" the name is quite lost in the Scythic Inscription.
- Arminiya. EYE (E) (- E) I. 12; II. 22. "Armenia,"

 "Armenian." Takes rkir as the indefinite article in II. 22 and
 III. 36; and ra in III. 58.
- Arriva. →EYE →YYY< YEY vi. 17. "Hariva" (Aria).
 Written YY= →YYY< E= E=YY in I. 13.
- Arriya. →EYE →YYY EEY vi. 11. "An Arian;" in Persian Ariya. Arriya-va, in L. 3, probably means "in the Arian language."
- Arriyanam. EYE YYY EYY EY EYYE III. 77, 79. "Of the Arians." I have no doubt this is a transcript of the Persian genitive case plural.
- Arriyaramna. EYE YYY EYY EYY = Y I. 4. "Ariyaramna," the great-grandfather of Darius.
- Arasinna. E E E E T x. "Athagina." See note on Inscription No. 10.
- Ir. 🎢 . "Him," &c. See Grammar, p. 70.

- Irtuva. The beginning of this word is quite clear in the impression, but as the Persian text has Gadutava, there can hardly be a doubt that the engraver omitted a wedge, and that the first character should be TM. See "Kantuva."
- Irtaksassa. Ty The Ty xviii. passim. "Artaxerxes."

 In Inscription xix. the character Is is inserted in the third space, making the name Artakiksassa; unless the second group, which is made rather in this way Ty than Is, though somewhat sloping, should be a different character. On the Venice vase we have also the Iy; but the second group is If, and the last but one an irregular heap of nine small wedges, which might have been Is IY.
- Irvael. TY EX (EX) III. 31. "The possession," or "dwelling-place." I give this meaning from its probability (see note on the passage), and because some Ugrian words, meaning "to dwell," and "to possess," have a resemblance to the word Irval, which is evidently too a substantive of importance, being preceded by the distinctive wedge. The Zyrian ol is "to dwell," the Ostiak val has the same meaning; the Wotiak ulem is "a dwelling," ulem-vylem, "a possession," and irivyl, "gain," "advantage," &c. Some corroboration may be derived from the fact that Vibanus, of whom the place in question was the Irval, held the dignity of Satrap in the country.
- Irsata. The Irval of Vibanus, spoken of in the preceding article.
- Irsama. Ty Y I I. 2. "Arshama,"
- Irsamma. The almost certain connection of this name with the word following, may strengthen the suspicion that the ancestors of Darius were of Scythic race.
- Irsarra. Wy W W Great." I. 1, as an adjective.

 In xi. 2-3, and xvi. 2, we have akka irsarra anappipana, "who is the greatest of the gods." Used as a substantive, meaning "chief leader," in II. 8, 14. 17, 61; III. 21, 30, 33, generally with the distinctive wedge. In vi. 9, we find irsanna. With the addition of ikki, the root becomes adverbial W >

irsikki, "greatly," II. 18, 27; III. 26, 70; sometimes written irsiki, xvi. 19, &c. This adverb becomes a noun, and takes the plural particle, irsiki-fa, "the many," "the people," Persian parunám or paruvanám, vi. 5, 6; xvii. 6-7, &c. The root will certainly be ir or irs, and is allied to the Magyar erös, "great," "mighty," and Ostiak, ar, "great."

The word Artæi, by which the people of Persis (not Persia) called themselves, may be allied to this root. The statement of Herodotus that they spoke the same language with the nomade Sagartians; some of their very peculiar Tartar customs, such as the prohibition to wash in running water; the very great difference exhibited by Xenophon, in habits, dress, character, and feeling, between them and the ancient Medes, who appear certainly to have been of the Indo-European race; together with some other facts, of which it is necessary to mention only the discovery of ancient inscriptions in a Scythic dialect in that part of the empire, all concur to induce a suspicion (for it has taken, as yet, no greater consistence) that these mountaineers, the ancestors and countrymen of Cyrus, may have been Scythians.

Reva. YEEY III. 5.

I despair of eliciting any meaning from these words. There is no Persian text, and the roots do not appear elsewhere.

Reman. | _ . "To think," "consider," "remember." This is somewhat doubtful, the Persian text or Scythic version being always one or the other defective. The Persian root however seems to have been man.

Remànti, III. 67-8; vi. 47, "do thou consider." This gives a consistent and probable sense in both cases.

Remànta, vi. 31-2, "[if] thou consider;" not so certain, but still not inconsistent.

Remanri, III. 71.2, "he may consider," or "let them consider:" this too is a probable reading.

- Lubaruri. Type Type Type II. 14, 22, 38, 61, 80; III. 6, 22.

 "A servant," or "subject," always preceded by Hu, "my." It takes the wedge of distinction. Lubavas, I. 15, must be "subjection;" lubavas yuttäs, "they made subjection," "they submitted." The yuttas here is active, but lubavas is preceded by a visible yet tàs, the neuter verb, which I do not understand.
- Lu...ya. It is word seems irrecoverable. In the Persian text, the corresponding word does not appear, but it must be admitted that there is much in the clause which has not yet been satisfactorily read.
- Lulvak.
 \(\bigcep \
- Lulne. If Y III. 74, 75. "Record." Is represented by the same Persian term, hadugam, in both instances. See Rawlinson's "Notes." I would derive the word from rilu, "to write," the Magyar iro.
- Alyes. () I -> I I 48, 52, 53; III. 81; vi. 43; xiii. 10; xvii. 10; x. "House," "family." Both the building and the people: generally has -> before it.
- Saprakim. Y Y Y EYY II. 19, 25, &c. "Battle."

 The nearest Ugrian word is the Magyar haborusag, "war;" but
 I fear it is hardly like enough to be admitted.
- Sakka. YY > I. 14; vi. 20, 23. "The Sacæ." Takes pa in the plural.
- Saksabayana. Y FF Y FY FY II. 80. "A Satrap." The Persian khshatrapává, with redundant na.

- Satavatak. Y E-II YEI E-II I. 72. A participle used as a postposition, coming after the word Euphrates, meaning "extended along," like the Latin secus: allied, I believe, to the following word.
- Satanika. We say it is a vi. 9, 37. "Far," "wide," "extended." I have not much doubt of the meaning of this word; if the value here given be correct, it fixes the signification of the word apiya, so frequently occurring in the smaller inscriptions.
- Sattarrita. V EY Y- - YYY E-YY II. 10.
- Sattarritta. Y = Y Y-< YYY = Y \ E-YY Detached E. "Khshathrita" (Xathrites).
- Satuvane. Y > Y > I. 35. See "Evitu."
- Sathak. YY Y=YYY E- I. 77. Seems to mean "were drowned," or "carried away" by the stream.
- Savak-mar. Y EY -E- EY- 1. 7-8. "From a long time." The termination mar, and the apparent connection of sarak, satawatak, and even sassa and sacho, render this reading more probable than Oppert's ingenious version, "in two lines."
- Sara. When II. 58. I have no other suggestion to make than that this word may be put for the following sarak, the final k being elided.
- Sarak. YY ["A time" (fois, French), followed by an ordinal number with the article and postposition: Sarak II-imvas-va, "at the second time," II. 28, 44; III. 13, 36; sarak III-im-vas-va, "at the third time," II. 32. The same word will obviously take the sense of "again," or "moreover," or "at any time:" as anka sarak, "if again," "if moreover," III. 75; vi. 31; appo sarak, "what at any time," xv. 14. After kutta, in iii. 22, the value must be similar. The Wotiak serak, "forthwith," may be connected with sarak.
- Sassa. YY JE YY I. 6, 38; L. 4. "Former," "past." The same word, applied to the "deceased" Bardes, and to "former"

time, can hardly have any other signification than that given. The ta added to sassa, in I. 6, makes it indefinite.

- Sacho. YY IIIE I. 6. I think this is the root of a verb, occurring in the first person plural, sachohut, "we are descended," or "we originated."
- Sira. To place," "fix." This is given doubtfully, for in no case are the inscriptions clear, or versions positive. I read sira, III. 45, "I fixed [on crosses];" xvi. 23, "I placed [this tablet];" xviii. 4, "I placed [the statues];" siras, xvi. 21, "he placed [this stana(?)]."
- Siyunika. \(\rightarrow \righ
- Suktas. $E \rightleftharpoons Y \rightleftharpoons I$. 13 Suktas. $E \rightleftharpoons E \rightleftharpoons Y \rightleftharpoons V$ vi. 18 "Sogdia." Takes pa in plural.

I alter $\not\models$ of Westergaard's engraving to $\not\models$; the character $\not\models$ being unknown, he thought it might have been intended for $\not\uparrow$ $\not\models$ ku.

- As. \(\bigsize I. 48.\) Appears to represent the Persian gaitham, "a chaunt."(?)
- Aski. \(\)\(\)\(\)\(\)\(\)\(\)\(\)\\\(\)\\(\)\\\\(\)\\\(\)\\\(\)\\\(\)\\\(\)\\\(\)\\\\(

Astu. | III. 65. "It shall be."(?) See "Tarva."

1 Colonel Rawlinson, in his Vocabulary, withdraws the chitá of l. 28, which he had restored in his Analysis, though not on the engraved plate, on the plea of want of room; but there is a defective space in the proceding line, between pasava and hya, where the word might have stood; and a comparison with the Scythic II. 20 will show that it almost certainly was there.

- Assura. | I I I I 10-1; II. 2; vi. 21. "Assyria." Takes fa. Written Assuran, in II. 41.
- Isparta. ZYY -Y E-YY vi. 22. "Sparda." Lost in I. 11.
- Iskuinkakka. ZYY YEEE ZY -E- ZY Detached K. "Sakuka," the Scythian.
- Istana. Y F- xvi. 21. A monument of some sort; transcript of the Persian word.
- Isnisny. Y Y Y vi. 45. "Grant," "accord."

 Persian dadátuva. The word is preceded by the horizontal wedge, and can therefore hardly be a verb; but I do not know what else to make of it.
- Israsra. Y Y Y III. 80-1. The word denotes a person having some evil quality, which Darius boasts he has not. The Persian original is lost.
- Issainṣakris. WY EE YY E- WY EY II. 4-5. "Chichakhraish," the father of the insurgent Martius.
- Sauvin. W (E EE passim. "By favour of." See "Vin."
- Satis. If this verb may be allowed to signify "stay away," the next word may be a causative form of it.
- Satuinta. \\\ \to \begin{align*} \be
- Ṣatṣana. W = W I. 72. "Zázána," on the Euphrates.
- Savana. W E xvi. 22. See "Atsavana."
- Salpohus. YY () | EYY | YI Vi. 33-4. A word with distinctive wedge, but the Persian term corresponding is lost, and the whole passage unintelligible.

- Sisni. (Y- Y) iii. 16; xv. 12, 15. Written with the addition of ni in xvi. 20, and of na, in xv. 12, 15; the Persian is nibam, which is believed to signify "magnificent."
- Siyatis. (Y- EFY -YE EYY v. 6; "siyatim" in vi. 3. The transcript of a Persian word, occurring under the same combination in all the small inscriptions: "who gave shiyátim to man." Several guesses have been made, to which I may add the following: it may be allied to the Sanskrit चिति and Zend shiti, meaning the earth as "a dwelling," not as a "globe," or "world." The meaning would be "who gave the earth to man [as a dwelling]." There is the objection of the long vowel, but I see no other.
- Sutșa. EXY EX VV II. 25. "Zuza," a town in Armenia. The name is lost in Persian; in Babylonian it is EXY EXT. Zuzu.
- Sunkuk. EM FW ME F xv. 18,} "Empire," "dominion."
 Sunuk. EM FW F xiii. 12,

The varied spelling appears to show that the sound of \succeq_{VV}^{VV} was nq.

- Sus. Ell E L. 5. One of the four objects made by Darius. See "Atut."
- Şutavan. EII E-II 🗦 vi. 44. See "Yaşutavan."
- Sen. New York of the verb-substantive.

 Scarri, "he was," or "they were," I. 36; II. 13, 69; L. 4. In the first and second case the Persian has aha; in the others there is no Persian. There are faint marks of a letter after senri, in I. 36, but too slight to decide upon. In III. 78, where the plural "they are" is required, I incline, after all, to read appo senri pi, "who are." In II. 1, we have the regular conjunctive sennigat after kus; in II. 7, the same after avasir. Senpafa, in III. 72, must be a past tense of the neuter form.
- Scurit. | I F I. 66-7. A substantive preceded by the horizontal wedge; must mean "river," or "bank." Sir in Chere-

miss, and syrjä in Finnish, is "shore," "bank," which may be a slight corroboration of the sound attributed to the first character.

Chifa. EYYY Y⊨YYY II. 56, 65-6. "Palace," "court."

Chitu. EYYY - EY III. 86. Apparently an error for "yechitu."

Chispis. EYYY = Y- = I. 4. "Chishpish" (Teispes).

Chissa. EYYY Y vi. 11. The Persian chitra, "the race."

Chissantakma. EYYY EYY YY --- Y EEY Detached (i. EE) replaces --- Y in II. 59. "Chitratakhma."

Chiya. EYYY EEYY. "To see."

Chiyas, "[the people] saw," II. 56, 66.

Chiyainti, "thou seest," III. 84, 85.

Thap chiyasa, "when he saw," vi. 27. We have a subjunctive in Mordwin like this; sodasa, "I should know;" but the third person would be sodasazo. See Von der Gabelentz, p. 384; see also Grammar, supra, p. 82.

Chiyamak, "that may be seen," xv. 15. See Grammar, p. 88.

Chova. WE III. 82. See "Afchova."

Yanahi. EEYY → Y xvi. 22. Transcript of the Persian yanaiya, but I know not its meaning.

Yaşutavan. EEN EN EN EN > vi. 44-5. This may be "I pray," though it does not look like a first person; but we have hardly anything in the present tense to compare it with.

Yahutiyas. EEÝÝ EÏII ≻ÏE EEÝÝ EÏII 1. "Yutiyá." See "Ihutiyas."

Yu. ► YY xviii. 4. "I." Used instead of FYYY in the Artaxerxes Inscription.

Yu is also the root of the remote demonstrative pronoun; of which we have the forms following: yupa, "that," vi. 16; yupata, xv. 20, and yupata, xviii. 24, "that," indefinite; yupipa, "they," II. 11; III. 41; yupipana, "of them," III. 72. In xv. 2, we find hupa.

- Yuttu. ► YY > FY II. 22. "I sent."
 - Futro. > II > I FYYA I. 63; II. 81. When joined with the verb noga, "to move," or "lead," gives it the signification of "sending:" the word has the distinctive wedge; it means apparently "an envoy," and must be derived from the same root.
- Yuvenpa. $\rightarrow \uparrow \uparrow \downarrow \leftarrow \uparrow \rightarrow \uparrow \rightarrow \downarrow$ I. 19. "Thus," or "therefore." Persian avathá. In III. 67, 87, the word may be synonymous with yupa, or it may mean "thus," "in that way," from the influence of the dative postposition.

This combination is always equivalent to the Persian avahyaradiya, "for this cause," or rather "for the cause of this." Yucenpa and yupa are clearly identical in value (perhaps in sound, yuppa); the nasal may form an incipient genitive like the in of ko-fa-inna, the na being unnecessary in composition; raskim will be "cause," and vas the article. Those learned in the Ugrian tongues will judge if there be any foundation for this conjecture.

- Ye. >>. "This," or "these." Used either before or after its noun; also alone. It means certainly "to him" when put before a verb. See Grammar, p. 71.
- Yesi. $\rightarrow \Longrightarrow$. "Named," "called," passim. Yz in Cheremiss, is the root of the verb "to call."

From the Ugrian ner and nyr meaning "nose," and the words meaning "a name," beginning with ni or ne in all the Ugrian and Siberian languages, I have sometimes been induced to call >>> ne, but the very few other words having this letter, I believe only >>> \\ \begin{align*} \b

- Yes. > L. 5. One of the four objects made by Darius, preceded by >. See "Atut." It is not unlikely that the word is connected with alyes, which means either "a house," or "a family."
- Yechitu. → FIII → passim. "Thus." I believe we have here a compound, ye chitu, "this way."
- Yos. Ε() 1. 36, 42, 43, &c. "People." Generally used as a collective noun. In v. 5, yoşirra means "mankind," and in l. 7, we have the genitive yoşirra-na. The Scythic word οἰορ, meaning "man," may give a very small amount of probability to the sound attributed to the character Ε().

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PLATE I.] COLUMN I.

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1. Hu Ta ri ya va u s Kor sa r ra Ko Ko fa in na Ko - Par san ik ka Ko Ta hi [ya u s] na Vi s ta as ba sa ak ri R sa va Ru ven yu sa pa ak ri A ka van ni si ya hi ak Ta ri [ya] va u s Ko na an ri Hu T ta ta Vi s ta as ba hi ak Vi s ta as ba [T] ta ri R sa m va hi ak R sa m va T ra m na hi ak Ar ri ya ra m na T ta ri Chi s pi s hi ak Chi [s pi] s T ta ri A ța ri Ar ri ya 4. hi ak Ta ri ya va u s Kona an ri yu ven pa in ras ki vas Ni ku Ni van ş A ak [ka van ni] şi ya ti ri 5. ak ka van ni s 6. va ni un sa as sa ta ka [ra] ta [tu] ri Sa cho hu thi ak sa as sa ta ka ra ta tu ri Ni van ş Ni ka vi [Ko fa] Ta ri ya va u s Ko na an ri VIII Ko fa Ni van s Hu ni na p pu ka Ko vas var ri s Hu IX m [vas Ko vas] yu t ta sa va ak var Ni ku Ko fa hu t hi ak Ta ri ya va u s Ko na an ri şa u vi in [ã u ra vas ta na] Ko vas Hu yu t 8. 9. ta a u ra [vas ta] Ko vas Hu tu ni s hi ak Ta ri ya va u s Ko na an ri Ta hi ya [us ye p po] Hu ni na ti ri s ti sa u vi in ũ u ra vas ta na Hu Ko vas p pi nĭ yu t ta Par san hi ak A far ti [hi ak Ba pi lu] fa hi ak As su ra fa hi ak [Ar] ba ya fa hi ak Vu t şa ri ya fa hi ak An gau ş fa hi ak [S par ta pa na fa hi ak Va ta pa hi ak Ar vi ni ya fa hi ak Ka t ba tu kas pa hi ak Par thu va fa [hi ak Sar ra] in kas pa hi ak 13. A ri i ya fa [hi] ak Va ras vi ya fa hi ak Ba ak si s hi ak Su uk tas pa hi ak [Ba r ru pa vi] tha na hi ak Sa ak ka pa hi ak Tha t ta ku s hi ak Ar ra u ya ti s hi ak Va ak ka yan r tar no [XXIII Ta hi ya u] s Ta ri ya [va u] s Ko na an ri Ta hi ya u s ye p [po] Hu ni na ti ri s ti sa u vi in [a u ra vas ta na] tas lu ba [vas] Hu nĭ na yu t ta s..s Hu nĭ na ku ti s p po Hup ti ri ya an u vas far va na pa yu t ta 17.

hi ak Ta ri ya wa u s Ko na an ri Ta hi ya u s ye a ti wa Yo s r ra [a ri ki tar tu ka] yu far ri r ku uk ti [Yo s r ra a ri ik ka s] yu far ri tar tu ka vi al e a . . sa u vi in a u ra vas ta na ni na Ta hi ya u s Hu ni na ku uk ta ak p po an ka Hu ik ki var ti ri ik ka yu ven pa yu t ta [s] ya va [u s] Ko [na an] ri ã u ra vas ta ye Ko vas Hu țu ni s hi ak ã u ra vas ta pi [ik ti Hu ta s ku s] Hu Ko vas ye pa tu hi ak [sa u vi in a u ra vas] ta na Hu Ko vas var ri ya hi ak Ta ri ya va u [s Ko na an ri] ye p po Hu yu t ta [ṣa u vi in a u ra vas] ta na. [tha] p p po Ko ra tu va Kan pu chi ya ye [si Ku ras sa ak ri Ni ka vi] Ni [van ṣ yu] far ne am su su ta (?) . hi ak hi ka Kan pu chi ya yu far ri Far ti ya r af pi s [tha p Kan pu chi] ya Far ti ya r af pi s Tas su nos in ni tar na s p po Far ti ya af pi ka vas ni Kan pu chi ya Vu t sa [ri ya fa ik] ki po ri s vas ni Tas su nos [a ri ik] ka s ku t ta ti t ki vas Ta hi ya u s a ti va r si ik ki [yu t tas ku t ta] Par san ik ki ku t ta Va [ta pa] ik ki hi ak ku t ta Ta hi ya u s p po ta hi e a ti va hi ak [vas nĭ Ru ven ki] r Va ku s Gau va t ta ye si yu far ri . na as . . - Kar as - A rak ka tar ri s ye si a vi i [va ka XIV an na an an mon] ş an vi kan na s na pi r ka ye [chi] tu i va ka yu far ri Tas su nos P r ti ras ka na an ri Hu Far ti ya [Ku ras sa ak ri Kan] pu chi ya i . . . va ra vas ni Tas su nos var ri ta Kan pu chi ya ik ki var [pa fa ti fa yu] far ri ik ki po ris ku t ta Par san hi ak ku t ta Va ta pa hi ak ku t ta Ta hi ya u s p po ta [hi e] . . Ko vas yu far ri var ris IX an na an an mon san gar va pa tas na pi r ka ye chi tu Kan pu chi ya [hi] ak vas ni Kan pu chi ya af pi pa . . su af pi ik hi ak Ta ri ya va u s Ko na an ri [Ko vas yu pa] p po Gau va t ta ak ka Va ku s Kan pu chi ya e vi tu s ti Ko vas am ne ni ka ra ta tu [ri Ni van s Ni] ka vi tas vas ni Gau va t ta ak ka Va ku s Kan pu chi ya e vi tu s ku t ta Par san hi ak ku [t ta Va] ta pa hi ak ku t ta Ta hi ya u s p po ta hi e yu far ri e vi tu sa tu yan e yu far [ri] Ko vas [yu pi pa na var] ri s

hi ak Tu ri ya va u s Ko na an ri Yo s r ra in na sen ri ik [in nǐ Ru ven ki r Par sar] ra in nǐ Va ta hi ak in nǐ Ni van s Ni ka vi ak ka Gau va t ta Va ku s Ko vas e vi tu s . Tus su nos vas fa si . . . Tas [su] nos r si ik ki af pi s Ak ka pa sa as sa Far ti ya r tar na sti yu [pa] in [raski m vas] Tus su nos r si ik ki af pi s [hi] ni Hu r tar na m pi p po Hu in nǐ Far ti ya ak ka Ku ras Sa ak ri hi ak Ak ka ri as ki Gau va t ta Va ku s thu ba ka in nǐ lu al va ak ku s Hu si in ni ga t vas nǐ Hu ā u ra vas ta af ti ya vol. xv.

PLATE II.]

COLUMN I .- Continued.

van ya hi ã u ra vas ta pi ik ti Hu ta s sa u vi in ã u ra vas ta na X an na an [an mon] s an ba ga ya ti s na 41. pi r ka ye chi tu Yo s a ri ki fa i ta ka Hu Gau va t ta ak ka Va ku [s r] af pi ya ku t ta Yo s p po a tar [ri van] ni ta vi yu po fa pi i ta ka - Yu va ni s - Si ik tu uk va ti s ye si - Ni s sa ya 43. ye si - Ta hi ya hu s Va ta pa ik ki a vi r af pi ya Ko vas Hu e vi tu [va şa u vi in] a u ra vas ta na 44. Hu Ko vas yu t ta a u [ra] vas ta Ko vas Hu tu ni s 45. hi ak Ta ri [ya va u s] Ko na an ri Ko vas p po Ni van s Ni ka vi ik [ki] var ku t ka tu r rak ki yu pa Hu no ga ya Hu [ka ta va] passan ki ta tha p p po 46. an ka p pu ka ta ye chi tu . . Hu an chi ya an an na p pat na yu t ta p po [Gau va t ta] ak ka Va ku s 47. tha rista hi ak Hu Tas su nos na cho tas hi ak as hi ak Kar tas hi ak -Al ye s [pa] . . . chi va p pi lu . 48. yappo Gauvaṭtaak [ka] Va kusevap tusta hiak Hu Tussu [nos..ka ta va] passan ki ta ku t 49. ta Par san hi ak ku t ta Va ta pa hi ak ku t ta Ta hi ya hu s p po ta [hi e] . . ta ye chi tu tha p 50. p po an ka p pu ka ta Hu p po ku t ka tu r rak ki yu pa no ga ya sa u vi in ã u [ra] vas ta na ye Hu yu t ta Hu ba lu ik vas sa . . ku s - Al ye s Ni ka vi - Ka ta va passan ki ta ye chi tu an ka p pu ka ta hi *52.* ak Hu ba lu ik vas şa . . . [ṣa] u vi in ã u ra vas ta na p po Gau va t ta ak ka [Va ku s] - Al ye ş Ni ka vi 53. hi ak Ta ri ya va u s Ko na an ri ye p po Hu [ik ki var] yu t ta ak tha 54. in nĭ ku t ka tu r . . p p po an ka p pu ka Ko vas var ri ya 55. hi ak Ta ri ya va u s Ko na an ri tha p Gau va t ta ak ka Va ku s Hu af pi ya vas nĭ A s si na ye si A far lu ra Uk ba ṭar ra an va Sa ak ri 56. yu far ri A far ti ik ki i va ka na an ri Ko vas A far ti pa Hu yu t ta va ra vas ni A far ti fa Hu *5*7. ik ki var pa fa ti [fa ba] A s și na yu far ri ik ka po ri s vas ni Ko vas yu far ri A far ti fa 58. na yu t tas hi ak [ku t] ta Ru ven ki r Ni ti t pa al ye si Ba pi lu r ra A hi na hi ra Sa 59. ak ri [yu] far ri [- Ba pi lu] i va ka Tas su nos pa ye chi tu p pi r ti ras ka na [an ri] Hu Nabu ku tar ru 60. tar nab pu ni [ta va ra vas] ni Tas su nos p po Ba pi lu fa var ri ta Ni ti t [pa al] yu far ri ik ki 61. [po] ri s vas nĭ Ba [pi] lu fa [pa] fa ti fa Ko vas p po Ba pi lu fa pa yu far ri var ri s 62. 63. Tariyavaus Ko na an ri vas nĭ Hu Yu t ro a far ți ik ki no ga ya A s și na yu far ri var ri ka rab ba ka Hu ik ki no ga ik vas ni Hu r af pi ya 64. hi ak Ta ri ya va u s Ko na an ri vas ni Hu Ba pi lu po ri ya Ni ti t pa al yu far ri ik ka ak ka na an ri Hu Nabu ku tar ru sar 65. Tas su nos p po Ni ti t pa al yu far ri na > Hi s > Ti ik ra ve si a vi pa tha fa ti > Ti ik ra > Sen ri 66. t var ris ku t ta . . ta ven ➤ . t he s na vas nĭ Hu Tus su nos vas ka m ni ka p po po ke hi 67. p va s va p pi in pa tu . . po po ke kar ra s r pa fa lu fa ba ũ u ra vas [ta pi] ik tǐ Hu ta s şa u vi in ã u ra vas ta na - Ti ik ra an tu ga hu t ta a vi Tas su nos p po Ni ti t [pa al] yu far ri na af pr ya XXVI an na an an mon s an a s si ya ti ya s na pi r ka ye chi tu sa par rak m vas yu t ta yu tr.....a vi af pi hi ak Ta ri ya va u s Ko na an ri vas ni [Hu] Ba pi lu po ri ya ba tar - Ba pi lu in ba lu pu ga t ta ► Af s ► Sa t sa an ye si Hu fa ra ta sa ta va ta ak a vi Ni ti t pa al yu far ri ak ka na an ri Hu Nabu ku tar ru sar Tas su nos i ta ka Hu ru tas și in ni ik sa [par] rak m vas yu t ti van ra vas ni sa par rak m vas yu t ta yu t ā u ra vas ta pi ik ti Hu ta s şa u vi in ã [u] ra vas ta na Tas su nos p po Ni ti t pa al yu far ri na a vi [af pi] ya II [an] na an an mon s an a [na va] ak kas na pi r [ka] ye chi tu sa par rak m vas yu t ta yu t Tas su nos p po Ni ti t pa al na Hu af pi r si ik ki hi ak p in hi ş va pu t ta na hi ş ye va sa tha ak hi ak Ta ri ya u s Ko na an ri vas ni Ni ti t pa al yu far ri Ța al ni fa a ri ki fa i ta ka pu t ras ka . . . > Ba pi lu lu fa ba vas ni Hu 78. Ba [pi] lu [ik ki] pu ga t ta sa u vi in a u ra vas ta na ku t ta - Ba pi lu var ri ya ku t ta Ni ti t pa al yu 79. far ri pi in ti vas ni Ni ti t pa al yu far ri Hu - Ba pi lu r af pi [ya] [hi ak]

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PLATE III.]

COLUMN II.

1. Ta ri ya va u s \succ Ko na an ri ku s Hu \succ Ba pi lu sen ni ga t p pi Ta hi ya us Hur pa fa ti fa Par san hi ak A far ti hi ak Va ta pa hi ak As su ra hi ak Vu t şa ri ya fa hi ak Par thu va fa hi ak Var ku s pa hi ak Tha t ta ku s hi hi ak Ta ri ya va u s Ko na an ri Ru ven ki r Var ti ya ye si S sa in şa ak ri s Sa ak ri - Af ş - Ku uk kan na ka an ye si Par san ik ki a vi ar ta ak yu far ri A far ti ik ki i va ka Tas su nos pa ye chi tu p ti ri s na an ri Hu M van ni s Ko A far ti na va ra hi ak Hu a vas r Af far ti in kan na sen ni ga t vas nĭ Af far ti fa Hu ik ki var fa ni fa Var ti ya yu far ri ak ka r sa r ra p pi nĭ ti ri s ti r var ri s sa r af pi s ri ya va u s Ko na an ri Ru ven ki r Far ru var ti s ye si yu far ri > Va ta pa ik ki i va ka Tas su nos pa ye chi tu p ti ri s sa na an ri Hu Sa t tar ri ta Ni van s Va ak s tar ra na ni va an ki va ra vas ni Tas su nos Va ta pa p po - Hu re van ni yu pi pa Hu ik ki var pa fa ti fa yu far ri ik ki po ri s Va ta pa ik ki Ko vas yu far ri yu t tas Tas su nos Par san hi ak Va ta pa Hu ta s a ri ik ki sen ri vas nĭ Hu Tas su nos Va ta pa ik ki ti fa pa ta ven Vi tar na ye si Par sar ki r Hu 13. Lu ba ru ri yu far ri R sa r ra p pi nĭ r yu t ta ye chi tu p ti ri ya vi ta s Tas su nos Va ta pa ak ka pa Hu ni na in ni ti ri van pi yu pi pa af pi s van ka vas ni Vi tar na Tas su nos i ta ka Va ta pa ik ki tha ak tha p Va ta pa ik ki r po ri ik ➤ Af ş ➤ Va ru s ye si ➤ Va ta pa ik ki a vi sa par rak m vas yu t ta s ak ka Va ta pa na r sa r ra a vas r in nĭ a ri r ã u ra vas ta pi ik ti Hu ta s ṣa u vi in ā u ra vas ta na Tas su nos p po Hu nī na Tas su nos p po Pa ti fa na r si ik ki af pi s XX VII an na an an mon s an a na va ak kas na pi r ka ye chi tu sa par rak m vas yu t ta s vas ni Tas su nos p po Hu 20. nĭ na as ki in nĭ yu t ta s Ta hi ya hu s - Ka m pat tas ye si Va ta pa ik ki a vi şa ti s ku s Hu și in ni ga t Va ta pa ik ki hi ak Ta ri ya va u s Ko na an ri Ta tar și s ye si Ar vi ni ya r ki r Hu Lu ba ru ri yu far ri IIu Ar vi ni ya fa ik ka r yu t tu ye chi tu ye ti ri ya vi ta Tas su nos p po Pa ti fa Hu ni na in ni ti ri van pi yu pi pa af pi s van ka vas ni Ta tar și s 23. tha ak tha p Ar vi ni ya fa ik ki r po ri ik ka Pa ti fa far ru r sa r ra fa ba Ta tar și s r va și in ni fa sa par rak m vas yu t ti ni un hu ba vas ni Ta tar și s sa par rak m vus p va ta s - Yu va ni s - Su t șa ye si Ar vi ni ya fa ik ki a vi a u ra vas ta pi ik ti Hu ta s şa u vi in a u ra vas ta na Tas su nos p po Hu ni na Tas su nos p po Pa ti fa na r si ik ki af pi s VIII an na an an mon s an thu r va r na pi r ka ye chi tu sa par rak m vas yu t ta s hi ak sa rak II m vas va Pa ti fa far ru r sa r ra p ba Ta tar si s r va și în ni fa sa par rak m vas yu t ti ni un hu ba vas ni - Af var ri s - Ti ik ra ye și - Ar vi ni ya fa ik ki a vi sa par rak m vas yu t ta s ã u ra vas ta pi ik ti Hu ta s ṣa u vi in ã u ra vas ta na Tas su nos p po Hu ni na Tas su nos p po Pa ti fa na r si ik ki af pi s XVIII an na an an mon ș an thu r va r na pi r ka ye chi tu sa par rak m vas yu t ta s hi ak sa rak III m vas va Pa ti fa far ru r sa r ra fa ba Ta 33. tar și s r va și în ni fa sa par rak m vas yu t ti ni un hu ba > Af var ri s > Hu i ya va ye si Ar vi ni ya fa 34. ik ki a vi sa par rak m vas yu t ta s ã u ra vas ta pi ik ti Hu ta s şa u vi in ã u ra vas ta na Tas su 35. nos p po Hu ni na Tas su nos p po Pa ti fa na r si ik ki af pi s IX an na an an mon s an tha hi kar ri chi s na pi r ka ye chi tu sa par rak m vas yu t ta s hi ak vas ni Ta tar si s as ki in ni yu t tas Hu un sa ti s 36. hi ak Ta ri ya va u s Ko na an ri Va u vi s 37. ku s Hu va ta pa ik ki și in ni ga t sa ye si Par sar ki r Hu Lu ba ru ri yu far ri Hu ti fa pa Ar vi ni ya fa ik ki ta ven ye 38. chi tu ye ti ri vi ta Tas su nos p po Pa ti fa Hu ni na in ni ti ri van pi yu pi pa af pi s van ka vas ni 39. Va u vi s sa tha ak tha p Ar vi ni ya fa ik ki r po ri ik ka Pa ti fa far ra r sa r ra fa ba Va

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PLATE IV.]

COLUMN IJ .- Continued.

u vi s sa r va și în ni fa sa par rak m vas yu t ti ni un hu ba vas ni ≻ T chi tu ye si ≻ As su ra an a vi sa par rak m vas yu t ta s ã u ra vas ta pi ik ti Hu ta s şa u vi in ã u ra va s ta na Tas su nos p po Hu nĭ na Tas su nos p po Pa ti fa na r si ik ki af pi s XV an na an an mon san a na va ak kas na pi r ka ye chi tu sa par rak m vas yu t ta s hi ak sa rak II m vas va Pa ti fa far ru r sa r ra fa ba Va u vi s 44. sa r va și in ni fa sa par rak m vas yu t ti ni un yu ba vas nĭ ≻ Ba ti in ≻ A u ti ya ru s ye si a vi sa par rak m 45. vas yu t ta s ã u ra vas ta pi ik ti Hu ta s şa u vi in ã u ra vas ta na Tas su nos p po Hu nĭ na Tas su 46. nos p po Pa ti far si ik ki af pi s an mon s an thu r va r pu in ki ta va ye chi tu sa par rak m vas yu t ta 47. s vas nĭ Va u vi s sa Ar vi ni ya fa ik ki ṣa ti s ku s Hu Va ta pa ik ki ṣi in ni ga t 48. Ta ri ya va u s Ko na an ri vas nĭ Hu - Ba pi lu var lu cho ga t ta Va ta pa ik ki po ri ya tha p Va 49. ta pa ik ki in po ru ga t ≻ Af ș ≻ Ku un tar ru s ye si Va ta pa ik ki a vi Far ru var ti s yu far ri și 50. in ni ik ak ka na an ri Hu Ko vas Va ta pa na yu t ta va ra sa par rak m vas yu t ti van ra vas nĭ sa par rak m vas yu 51. t ta yu tãura vas ta pi ik ti Hu ta s ṣa u vi in ã u ra vas ta na a vi Tas su nos p po Far ru var ti s na **52.** Hu af pir si ik ki XXV an na an mon san a tu kan na sna pir ka ye chi tu sa par rak m vas yu t ti bu t vas nĭ 53. Far ru var ti s yu far ri Ṭa al ni fa a ri ik ki fa i ta ka pu t ras ka ≻ Rak ka au tha ak vas nĭ Hu Tas su nos vas **54.** vi ta ven a vi var var ri ka Hu ik ki no ga ik Hu ye si m vas hi ak ti t vas hi ak pe ri vach chi ya re ta 55. ki tu va ≻ Chi fa Hu nĭ na va rab ba ka var ri ik Tas su nos var pa fa ta r chi ya s hi ak vas nĭ ≻ Ak va ta na t 56. rur var patuhiak kut ta Yoşp po a tar ri van ni ta vi yu po fa pi yu pi pa ≻ Ak va ta na ≻ Af var ri *5*7. s va var te s p pi nĭ sa ra kwe po ka p pi in pe ra hi ak Ta ri ya va u s Ko na an ri Ru 58. ven ki r Chi s sa in tak va ye si - As sa gar ti ya ra yu far ri Hu ik ki var pa fa ras ka Tas su nos pa ye chi tu p *5*9. ti ri s na an ri Ko vas Hu yu t ta Ni van ş Va ak s tar ra na ni va an va ra vas ni Hu Tas su nos Par san hi ak 60. Va ta pa ti fa pa ta ven Tak vas ba ta ye si Va ta Hu Lu ba ru ri yu far ri R sa r ra p pi ni r yu t ta 61. ye chi tu p ti ri ya vi ţa s Tas su nos p po Pa ti fa Hu nĭ na in nĭ ti ri van pi yu pi pa af pi s van ka vas nǐ Tak 62. vas ba ta Tas su nos i ta ka tha ak sa par rak m vas Chi s sa in tak va ye ta s ã u ra vas ta pi ik ti Hu ta s 63. şa u vi in ã u ra vas ta na Tas su nos p po Hu nĭ na Tas su nos p po Pa ti fa par si ik ki af pi s ku t ta 64. Chi s sa in tak va r var ri s Hu ik ki r no ga s Hu ye și m vas hi ak pe ri vach chi re ța ki țu va ➤ Chi 65. fa Hu nĭ na va rab ba ka var ri ik Tas su nos var ri pa fa ta r chi ya s vas ni ≻ Ar pa ra ye si a vi Hu t ru 66. hi ak Ta ri ya va u s Ko na an ri ye Hu Va ta pa ik ki yu t ta 67. ak Ta ri ya va u s Ko na an ri Par thu vas pa hi ak Vi r ka ni ya fa Hu ik ki var pa fa ti fa ba Far ru 68. var ti s na ti ri ya s Vi s ta as ba Hu T ta ta - Par thu vas sen ri r yu far ri Tas su nos r vach 69. ța va s sa pa fa ti fa hị ak vas nĭ Vi s ta as ba Tas su nos p po ta vi ni i ta ka tha ak ≻ Af ș ≻ Vi s ba u șa ti s 70. ye si > Par thu vas a vi sa par rak m vas Pa ti fa p va ta s ã u ra vas ta pi ik ti Hu ta s sa u vi in ã u ra vas ta na Vi 71. s ta as ba Tas su nos p po Pa ti fa af pis r si ik ki XXII an na an an mon s an vi ya kan na s na pi r ka ye chi tu sa par 72. hi ak Ta ri ya va u s Ko na an ri vas nĭ Hu Tas su nos Par san ≻ Rak ka an var Vi s ta rak m vas yu t ta s 73. as ba ik ki no ga ya tha p Tas su nos yu pi pa Vi s ta as ba ik ki r po ri fa vas ni Vi s ta as ba Tas su nos 74. yu pi pa i takathaak ≻Af ṣ≻Patiikrab ba na ye si ≻Par thu vas a vi sa par rak m vas yu t ta s ã u ra vas ta pi ik ti Hu 75. ta s şa u vi in ã u ra vas ta na Vi s ta as ba Tas su nos p po Pa ti fa af pi s r si ik ki I an na an an mon ş an gar 76. hi ak Ta ri ya va u s Ko na an ri vas ni Ta bi ya hu va pa tas pi r ka ye chi tu sa par rak m vas yu t ta s 77. hi ak Ta ri ya va u s Ko na an ri Ta hi ya s Hu nĭ na a yu t ta fa ye Hu Par thu vas yu t ta 78. hu s Var ku s ye si Hu ik ki var pa fa ti fa ba Ru ven ki r Far ra ta ye si Var ku s r ra yu far ri 79. Ko p pi nĭ r yu t ta s hi ak vas nĭ Hu Ta tar și s ye si Par sar ki r Hu Lu ba ru ri Sa ak sa ba va na vas ➤ Ba

2000 9 YY BY BY BY BY ATTICATE <u>公复出作了参与TY 至TY组至TY 对一个当TYTTEL TY (对K 引至TY ETY 计存与TY 是</u> となるなる 图学时华阿州岛州委州其个堡(加多洲)新州州南南中部,东部州州州州(南州)(安国刘安县)十多州 京場と 7 《《小路《雅斯》中州《小路、一位、四十二 一作()作,每一个国际,一个作()使一 国外各州、作田州中国(州代巴州平田平民一年 1合四型119回公司各户11月四二11个四平111个116日各种各下各个1个15日日 阿那里以為 िस् अनेगार्कित विराज स्थित स्थित स्था निर्मा स्थार का विराज्य स्थार 孙母! 西北州(BA) KATIKUTATI ATE TO THE KIED BETTIN BETTE STEET OF THE TO SECOND STEET OF THE STEET O Sathec Inscription Column II continued and Column III. ।गरिव्रं स्वास्त्रिमानस्य भिष्ठं स TO DOTATION OF THE WAR ATTENDED TO THE WAR ATT LANTAM ENTEN ** BANTANDEXED ENTEND (() TR () TR 了学的学生作了以外的专生的一个文章 1000年的一个全国的一个文章 TYTK 4 TIP AT YIY (TEET) KAMMYME (MED-MK EM 1-1 KK - ME (MET MP T- MK 4)-MK MY CHANTY AND WENT BY 了好了全体全种 神州人人们定任 14《今日子《四下》 किरियान स्रोगियेश्वेष T OF YORKY THE WENT OF THE FAT 以及かななか TO PARTITION MK WY YAY COL.103

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BEHISTUN INSCRIPTION.

PLATE V.]

- 81. ak și s yu t tas yu t ro yu far ri ik ki no ga ya na an ga vi t ki nĭ Tas su nos p po Pa ti fa Hu nĭ na in nĭ ti ri van pi
- 82. yu pi pa af pi s nĭ van ka vas nĭ Ta tar si s Tas su nosi ta kathaak sapar rak m vas Var ku s pap va ta s ã u ra vas ta pi ik ti
- 83. Hu ta s sa u vi in ã u ra vas ta na Tas su nos p po Hu nĭ na Tas su nos p po Pa ti fa na af pi s r si ik ki XXIII an na an
- 84. an mon şan a s şi ya ti ya s na pi r ka ye chi tu sa par rak m vas yu t ta s hi ak Ta ri ya va u s Ko na
- 85. an ri vas ni Ta hi ya hu s Hu ni na a yu t ta fa ye Hu Ba ak si s yu t ta hi ak

COLUMN III.

[Ta ri ya va u s Ko na an ri Ru ven ki r] Vi s ta t ta ye si racktarrow Af s Tar ra hu va ye si I hu ti ya s ye si [Par san ik ki a vi ar ta ak yu far ri sa rak II m] vas va Par san ik ki [i] va ka [Tas su] nos pa p ti ri s na an ri Hu Far ti [ya tar ku ras na vas nĭ Tas su nos Par san p po Hu] re van ni -An ṣa . . . in . . . po ka yu pi pa Hu ik ki var pa fa ti [fa yu far ri ik ki po ri s Par san ik ki Ko vas] yu far ri yu t tas [hi] ak Ta ri ya va u s Ko na an ri [nos Par san hi ak Va ta pa p po Hu ta s yu pi pa ti] fa pa ta ven R [ta var ti ya ye] si Par sar ki r Hu Lu ba ru ri 7. [yu far ri R sa r ra p pi nĭ r yu t ta hi ak ku t ta] Tas su nos Par san [ta hi r po ri] ik - Va ta pa ik ki Hu ki ik hi ak 8. [vas nĭ R ta var ti ya Tas su nos i ta ka Par san ik ki] tha ak tha p [Par san] ik ki r po ri ik -Af s -Rak ka an [ye si Par san ik ki a vi Vi s ta] t ta yu far ri [ak ka na] an ri Hu Far ti ya tas su nos i ta ka 9. [R ta var ti ya r va si in ni ik sa par rak] m vas yu t ti [van ra hi ak vas] ni sa par rak m vas yu t ta s ā u ra vas ta 10. 11. [pi ik ti Hu ta s sa u vi in ã u ra vas ta na Tas] su nos p po Hu ni na Tas su nos p po Vi s ta t ta na af pi s r 12. [si ik ki XII an na an an mon s an thu r va r na pi r] ka ye chi tu [sa par rak m vas yu] t ta s hi ak vas nĭ Vi s ta ț 13. [ta yu far ri Ta al ni fa a ri ki fa i ta ka Pi si ya u va ta] pu t ras ka ... r va [po] ri s a vi var sa rak Tas su nos yu [far ri R ta var ti yar va si in ni fa sa par rak m vas] yu t ti van ra -Af s -Par [ra] ka ye si a vi sa par rak m vas yu t ta 14. 15. [sãu ra vas ta pi ik ti Hu ta s ṣa u vi in ãu] ra vas ta na Tas su nos p po Hu ni na hi ak Tas su nos p po Vi s 16. [tatta narsi ik ki af pi s VI an na an an mon s an] gar va pa tas na pi r ka ye chi tu sa par rak m vas yu t ta s hi ak ku t [ta Vi s ta] t ta [yu far ri var ri s hi ak] Yo s p po a 17. tar ri van ni ta vi yu po fa pi var ri s 18. [ak Ta] ri ya va u s [Ko na an ri vas nĭ Vi s ta t] ta yu far ri hi ak Yo s p po a tar ri van ni ta vi yu po fa pi i 19. [ta ka] t ta chi s...... hi ak Ta ri ya va u s Ko na an ri ye Hu Par san ik ki yu 20. hi ak [Ta ri ya va u s Ko na an] ri Vi s ta ṭ ta yu far ri ak ka na an ri Hu Far ti ya yu far 21. [ri] Tas su nos Arra [u va ti s ti fa pa ta ven] Yo ş ki r R sa r ra p pi nĭ r yu t tas Vi va na ye si Par sar 22. [ra] Hu Lu ba ru ri [Sa ak sa ba va na vas Ar ra u va ti] s yu t tas yu far ri ik ki ye chi tu p ti ri s vi ta s Vi va na 23. [af] pi s ku t ta [Tas su nos yu pi pa ak ka pa Ta] ri ya va u s Ko na ti ri van pi va ra vas nĭ Tas su nos yu pi pa 🛌 24. [Ar] ra u va ti s Vi [va na ik ki po ri s ak ka Vi s] ta t ta ti fa [pa ta ven] - Af var ri s - Ka p pi s sa ka ni s 25. ye si Ar ra u va ti [s ik ki a vi sa par rak m vas yu t] ta s ã u ra vas ta pi ik ti Hu ta s sa u vi in ã u ra vas 26. [ta] na Tassu nos ppo [Hunĭ na Tassu nos ppo Pa ti fa] na af pi s r si ik ki XIII an na an an mon s an a na va ak kas na pi 27. [r] ka ye chi tu sa parrak [m vas yu t ta shi ak sa rak II m] vas va Pa ti fa far ru r sa r ra fa ba sa parrak m vas Vi va na i [ta] [ka] - Ba ti in - R tu va [ta ye si a vi yu t ta s] ã u ra vas ta pi ik ti Hu ta s sa u vi in ã u ra vas ta na Tas su nos 29. p po Hu nĭ na Tas su [nos p po Pa ti fana af pisrsi [ik ki VII an na an an mons an vi ya kan na s na pi r ka ye chi tu sa par 30. rak m vas yu t ta s [hi ak vas nĭ Ru ven ak ka] Tas su nos na r sa r ra Vi s ta t ta r yu t tas ti yu far 31. ri Ta al ni fa a [ri ik ki fa i ta ka pu t ras ka] tha ak - Af var ri s R sa ta ye si Ar ra u va ti s R va el 32. Vi va na na a vi lu fa [ba vas nĭ Vi va na Tas su nos] i ta ka sen ri r [po ri ik hi] ak a vi Ru ven yu far ri ak ka Tas 33. su nos na r sa r ra [p pi nĭ yu t ta s ti hi ak Yo] s ak ka a tar ri van ni ta vi yu po fa pi va u ri s sa p pi in af pi 34. hi ak [Ta ri ya va u s Ko na an ri] vas ni Ta hi ya hu s Hu ni na a yu t ta fa ye Hu - Ar ra u 35. va ti s yu t ta [hi ak] Ta [ri ya va u s] Ko na an ri ku s Hu Par san ik ki hi ak Va ta pa ik ki sen ni

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PLATE VI.]

COLUMN III.—Continued.

ga t sa rak II m vas va [Ba pi lu fa pa fa ti fa Ru ven] ki r A rak ka ye si Ar vi ni ya r ki r Af ti ta Sa ak ri yu far ri ≻Af ṣ≻Ṭu ba an [na ye si Ba pi lu i va kaa vi var yu far ri] yechi tu ti ras ka Tus su nospa p ti ri s na an ri Hu Nabu 38. ku tar ru sar tar nab [pu nǐ ta hi ak vas nǐ Tas su nos] Ba pi lu fa Hu ik ki var pa fa ti fa ba A rak ka yu far ri ik ki po ri s hi ak Ba [pi lu yu far ri var ri s Ko] vas Ba pi lu yu far ri [yu] t tas hi ak vas ni Hu Tas su nos Ba pi 39. lu fa pa ta ven Vi [in ta par na ye si] Va ta [Hu Lu ba] ru ri yu [far ri Hu] R sa r ra p pi nĭ r yu t ta ye 40. chi tu p ti ri ya [vi ta s Tas su nos Ba pi lu fa ak] ka pa Hu ni na in ni ti ri van pi yu pi pa af pi s van ka hi ak vas ni [Vi] 41. [in] ta par na Tas su [nos i ta ka Ba pi lu po ri s ã u] ra vas ta pi ik ti Hu ta s sa u vi in ã u ra vas ta na Vi in 42. 43. ta par na Ba pi lu [var ri s Hu] ik ki [Tas su nos] p pi in far pi s XXII an na an an mon ș an var ka șa na s na pi r ka ye chi tu A rak ka yu far ri ak ka na an ri Hu [Nabu ku tar] ru sar va ra var ri ik hi ak Yo s p po a tar ri van ni ta vi 44. 45. van ni ta vi yu po fa pi [i ta ka] - Ba pi lu [Hu ik ki] var pa fa lu fa hi ak Ta ri ya va u s Ko na an ri ye Hu \succ Ba pi [lu yu] t ta 47. [hi ak] Ta ri ya va u s Ko na an ri ye p po Hu yu t ta > Pa al ki va ṣa u vi in \tilde{a} u ra [vas ta na] Hu [yu t ta] yu t ta XIX \succ Pa t yu t ta ṣa u vi in \tilde{a} u ra vas ta na Hu p pi in 48. 49. af pi ya hi ak IX [Ko fa Hu] va u [ri ya] ki r Gau va t ta ye si Va ku s ti ras ka na an ri Hu Far ti 50. ya tar ku ras na yu [far ri Par san pa] fa [tas] hi ak [A] si na ye si A far . ra yu far ri A far ti fa p pi in pa fa tas 51. sa na an ri Ko vas [A far ti fa pa Hu yu t ta va ra hi ak] Ni ti t pa al ye si Ba pi lu r ki r ti ras ka na an ri Hu Nabu ku 52. tar ru sar tar na pu ni ta [yu far ri - Ba pi lu] fa pa fa ti s hi ak Var ti ya ye si Par sar ki r ti ras ka na an ri Hu M van [ni s] Ko [A far ti fa na yu far] ri A far ti fa pa fa tas hi ak Far ru 53. var ti s ye si Va ta ti ras ka na an ri Hu [Sa] t tar ri [t ta Ni van s] Va ak s tar ra na va ra yu far ri Va ta pa p in pa fa tas hi ak [Chi] 54. s sa in tak va ye si [As sa gar ti] yara [ti ras ka] na [an] ri Ko vas Hu yu t ta Ni van s Va ak s tar ra na va ra yu far ri *55*. 56. As sa gar ti ya fa [pa fa tas hi ak] Far [ra ta ye] si Var ku s r ra ti ras ka na an ri Ko vas Var ku s pa na [Hu] yu t ta yu far ri [Var ku s pa pa] fa [tas hi ak Vi] s ta t ta ye si Par sar ra ti ras ka na an ri Hu Far ti 57. ya tar ku ras na yu [far ri Par] san p pi in [pa fa] tas hi ak A rak ka ye si Ar vi ni ya ra ti ras ka na an ri *5*8. 59. Hu Nabu ku tar [ru sar tar nab] pu nĭ [ta na va] ra yu far ri Ba pi lu fa p in pa fa tas hi ak Ta 60. ri ya va u s [Ko na an ri P pi in ye IX] Ko fa p pa Hu pa t ye a ti va va u ri ya hi ak Ta ri ya va [u s] 61. Ko [na an ri] Ta hi ya u s ye p po pa fa ti fa pi p pi ti t ki vas p pi in pa 62. 63, yu t tas tha p [a nĭ ra chi tu] ye chi tu [p pi] in yu t ta hi ak Ta ri ya va u s Ko na an ri Ni 64. Ko Ak ka vas s și [in nĭ ik] ti țar tu ka țu in ni s ga s Yo ș r ra ti ța in ra yu far ri țar 65. tu ka vi al lu ti Ta hi ya hi ak Tari ya va u s hu s vi tar va as tu 66. Ko na an ri ye p po [Hu yu t ta ṣa u vi in ã u] ra vas ta na pa al ki va yu t ta hi ak Ni Ak ka vas s și in ≻ Ți 67. 68. hi ak Ta [ri ya va u s Ko na an ri] an ki ri nĭ ã u ra vas ta ra tha p p po ye pe ri in nĭ ti t ki m vas Hu pa al ki [va yu t ta 69. hi ak] Ta ri ya va u s Ko na an ri şa u vi in ã u ra vas ta na ta hi ki ta 70. Hu nĭ na r si ik [ki yu t ta ak sen ri] p po ti pi ye va in nĭ ri lu ik yu pa in ras ki m vas hi ni Ak ka - Ti pi ye vas s 71. hi ak [Ta ri ya va u s Ko na an] ri Ak ka pa Ko fa r pi fa pi ku s sen pa fa yu pi pa na ye ni fa ba ak in nĭ 72. yu t ta ak tha p [Hu pa al ki va ṣa u vi in ã u ra] vas ta na yu t ta 73. hi ak Tari ya va u s Ko na an ri am Ni u ri s p po Hu yu t ta ye [chitu yu pain ras ki vashini] tartin(?) ti hi ak anka lu alne yeinni tartiin ti Tas su nospin ti ciin ti a ura vasta Niin ka nĭ s [nĭ hi ak ki tiin ti Nivan] *ş nĭ hi ak ku t ta vi al* lu ik *ta* ka tak ti nĭ hi ak an ka sa rak lu al no ye tar ti*in*

(TEY BY A GE) ON A STEP O 到11时到约85分,他们《80分月》《40人的一个80个年时的一个多位的11个全位的一个人位于80个 证许以 9. 下門(人)(们) 每月上前个路每一个医吃咖啡时(1)110个生时与研

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族温泉。

BEHISTUN INSCRIPTION.

PLATE VII.]

COLUMN III.—Continued.

76. ta Tas su nos in nĭ [ti ri in ta ã u ra vas ta] Ni in af pi s nĭ hi ak ku t ta Ni van ş nǐ hi ni ki ti in ti hi ak Ta ri ya va u s Ko na an ri ye [p po Hu yu t ta sa u vi in] ã u ra vas ta na - Pa al ki va yu t ta ã u ra vas ta an na p Ar ri ya na m pi ik ti Hu ta s hi ak [an na p p po ta hi fa p] po sen ri pi hi ak Tari ya ya u s Ko na an ri yu ven pa in ras ki vas a u ra vas ta anna p Arri [yanampi ik ti hi ak ku t] ta an na p p po ta hi fa pa tha p p po . Hu in nĭ a ri ik ka a m hi ak in nĭ ti ras karraga t hi ak in nĭ.. [yu t ta hi ak in] nĭ Hu hi ak in ni Ni van ş vi ba tar uk ku yu po ga t hi ak in nĭ Fa ba ak ra in nĭ S 81. ras ra p pat tu ik ki [m vas Yos] rraak ka > Al yes Hu ni na . tu in par ru s ta yu far ri tar tu ka ir ku uk ti 82. hi ak Ak ka af cho va r yu [far ri Hu r] af pi ya p pat tu ik ki m vas ak ka ri uk ga in ni yu t ta ya va u s Ko na *an ri* [Ni ko Ak ka vas s si n] *ni ik ti Yo ş r rati* rasra yu far ri hi ni in kan ni in ti hi ak hi ni Ak kap pat 83. [hi ak Ta ri] ya va u s Ko na an ri Ni ak ka vas s și in - Ți pi ye chi ya in ti p po Hu ri lu tu ik ki m vas yu t li s 84. ra ye in na ak ka ni va ki ri in ti tha p in ni fa pa ta ye chi tu ku uk tas hi ak an ka - Ti pi ye chi ya in 85. ti ye in na ak ka ni va ri in ti tha p in ni fa pa ta chi tu ku uk ta in ta a u ra vas ta Ni in ka ni s ni hi 86. ak ku t ta Nivan s [ni ki ti in ti hi ak vi] al lu ta ka ras ti ni hi ak ku t ta ppo yu t r ti yu venpa a u ra vas ta a t sa s ni hi ak an ka - Ti pi ye [in na ak ka ni va] ri in ti in ni ku uk r ti a u ra vas ta Ni in afpisni hiak ku ta Ni van ş ni hini 88. hi ak Ta ri ya va u s Ko na an ri Vi in ki ti in ti [hi ak p po yu t ta in ti p] in ā u ra vas ta ri fa pi s ni 89. ta par na ye si Vi s par [ra Sa ak ri Par sar] ra hi ak Yu t ta na ye si Tuuk karra Sa ak ri Par sar ra hi ak Gaupar va ye si 90. Var tu ni ya Sa ak ri [Parsarrahiak Vi] tarnaye si Ba ka pi ik na Sa ak ri Par sarrahiak Ba ka pu uk sa ye si Ta t tu van ya Sa ak ri Par sar ra [hi ak Ar tu van ni s] Va u uk ka Sa ak ri Par sar ra p pi Yo s Hu ta yu fa ku s Hu Gau va t ta Ak ka Va ku s [af pi ya ak ka na an] ri Hu Far ti ya tar ku ras na hi ak a vas r Yo s P pi Hu ta hu van lu fa Ni Ko ak ka [vas s și in ni ik ti] p po Yo ș p pi r ku uk tas

No. 18.-Inscribed Pedestal at Susa.

- 1. Na an ri . R tak sa s sa Ko as . a sa kar ra . Ko as . Ko as in na fa . Ko as . ta hi yu s na . Ko as . hi ya hi e . pu vi ya Ta ri ya va u s na . Ko as
- 2. na. sa kar ri. Ta ri ya va u s na. R tak sa s sa na. Ko as na. sa kar ri. R tak sa s sa na. Ik si r sa na. Ko as na. sa kar ri. Ik si r sa na. Ta ri ya va u s
- 3. na . Ko as na . sa kar ri . Ta ri ya va u s na . Vi s ta as ba na . sa kar ri . A ka van p sa . in na ak ga . a ba ta na . Ta ri ya va u s . p ba ni ya ak ka pu ni . na ta as ta . vas
- 4. sa ka p pu ka . R tak sa ṣ sa . ni . ya ak ka vi . var r va . lu va ik ka . pi ik ta . ã var vas ta na . An am t ta na ta . Vi s sa . Yu . si ra . a ba ta na . ye na ta . ã var
- 5. vas ta . An am t ta na ta . Vi s sa . Yu . uu ni s ga s nĭ . vi s na pi var ṭa va . var . pi ta . ak ka . yu t ta ra . an ni . ye ya ṭu . an ni . ga ya ta . ka pat ka in

No. 19.—Around the Base of a Column at Susa.

Hu R tak ik sa as sa Kor sarra KoKo fa in na Tari ya va u s Ko as na ≻ Sa ak [ri]

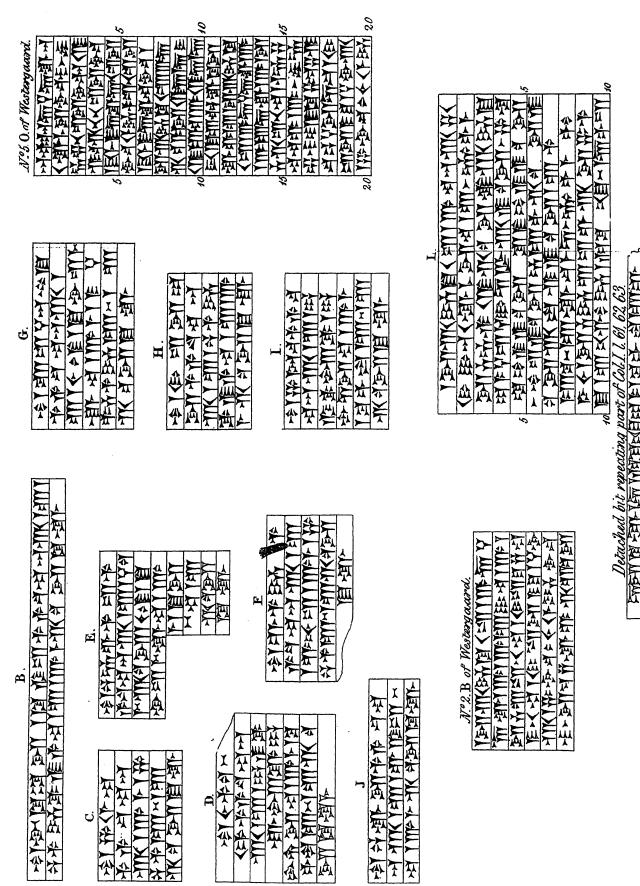


PLATE VIII.]

DETACHED B.

r ra Ko Ko fa in na Ko

Ta hi hu s pa na Vi s ba sa na

as pa na Vi s ta as ba Sa ak ri A ak ka van ni si ya ak ka

ye - Ta t sa ra m yu t tas ta

DETACHED G.

No. 5.—O of Westergaard and Lassen.

≻Ye s ku t ta e fa pi yu t ta ku

fa ba pa fa ra ka vas ni > Ti pi am

ne ni Ta hi ya hu s' var ri ta a ti

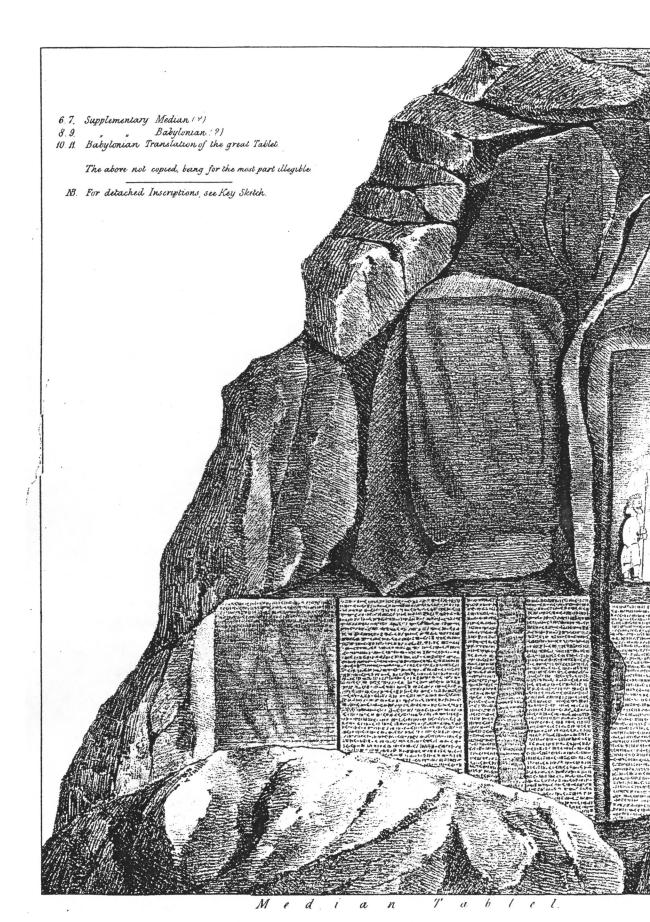
nos pa tha pi s

t ta ri lu ik ku t ta Hu ti

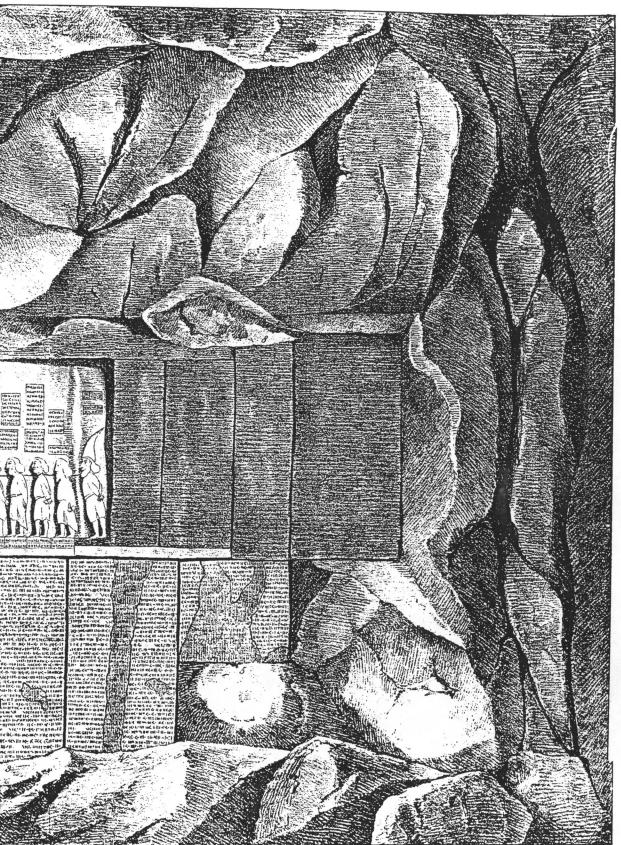
va Hu no ga ya Tas su

1. Ye Gan ya t ta Va ku s ti ras ka na an ri Hu 1. Ye Chi s sa an tak va 1. An na ap an r sa r ra ã 2. Far ti ya tar ku ras na Hu Ko vas yu t ta va ra ti ras ka na an ri 2. u ra vas ta ak ka ye ≻Vu Hu Ni vans Va ak s tar 3. ru un pa s ta ak ka an ki ra na Ko vas As sa DETACHED C. DETACHED E. ik ka yu pa pa s ta ak ka gar ti ya fa pa Hu 1. Ye A si na Ye Far ru var ti s ti 5. Yoşrrarpasta 6. yu t ta va ra ti ras ka na an ras ka na an ri Hu Sa t ak ka si ya ti s pa s ta tar ri t ta Ni van ş Va ri Ko vas A 7. Yoşrra na ak ka DETACHED H. 4. far ti fa pa Hu 4. as s tar ra na Ko 8. Tari ya va u s Kor 1. Ye Vis ta ap (?) yu t ta va ra 5. vas Va ta 9. yu t tas ta ki r R si ta ti ras ka na an 6. pa na Hu 10. ki fa na Ko ki r R ri Hu Far ti ya 7. yu t ta 11. si ki fa na far ra va ta DETACHED D. tar ku ras na Hu Ko 8. va ra 12. ra m Hu Ta ri ya va vas yu t ta va ra 1. Ye Ni ti t pa 13. u s Korsarra Ko 2. al ti ras ka na an 14. Ko fa r ra Ko Ta DETACHED F. ri Hu Nabu ku tar DETACHED I. 15. hi yu s pa na Par ru sa 1. Ye Var ti ya ti ra sar tar Nab Ye A rak ka ti ras ka 16. na na m Ko ≻ Vu ru ras ka na an ri Hu 5. pu nĭ ta na Ko vas Ba na an ri Hu Nabu 17. un ye uk ku va a t şa ik M van ni s Ko vas A pi lu fa pa Hu yu t ku tar sar tar Nab 18. ka far sa ta ni ka Vi far ti fa pa Hu yu t ta 7. ta va ra pu nĭ ta na Ko vas 19. s ta as ba Sa ak ri 5. va ra Ba pi lu fa pa Hu 20. A ak ka van ni si ya yu t ta va DETACHED J. Ye Far ra ta ti ras ka na L. an ri Hu Var ku s pa Ta ri ya va u s Ko na an ri şa u na Ko vas yu t ta va ra vi in a u ra vas ta na Hu > Ti pi vas ta hi e ik ki yu t ta ar ri ya va No. 2.—B of Westergaard p po sa s sa in ni sen ri ku t ta - A tu AND LASSEN. t uk ku ku t ta - Su s uk ku ku t ta Ta ri ya va u s Ko r sa

DETACHED BIT, REPEATING PART OF COLUMN I., LINES 61, 62, 63.

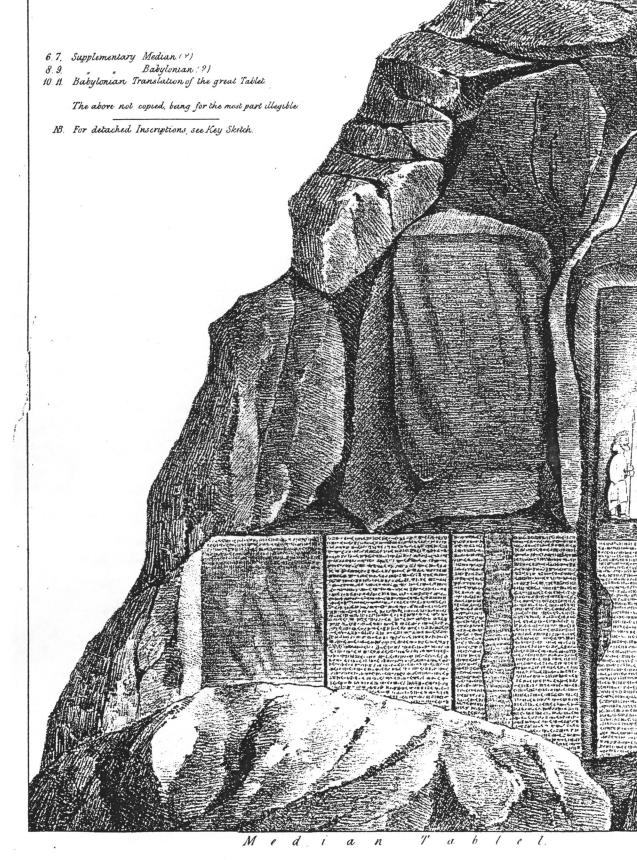






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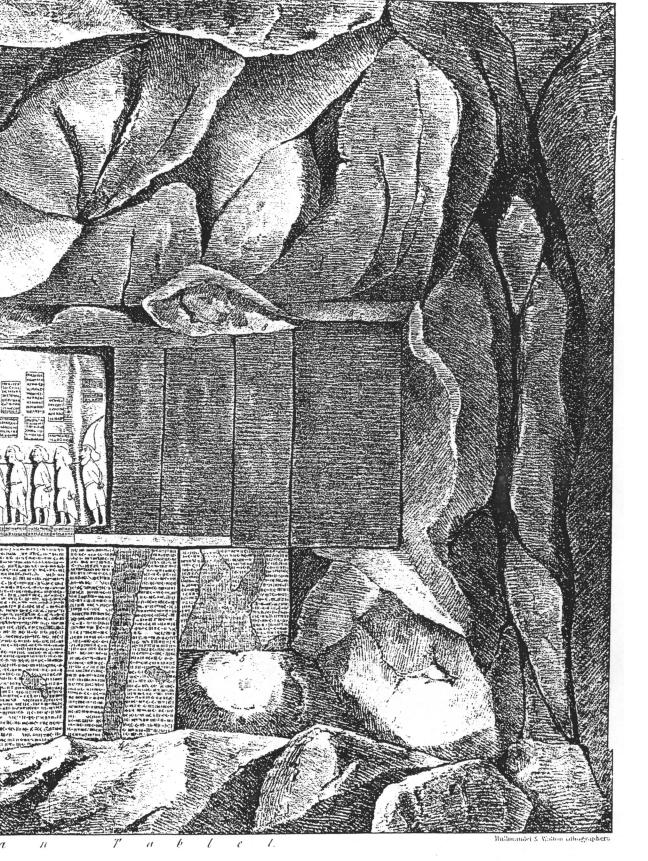
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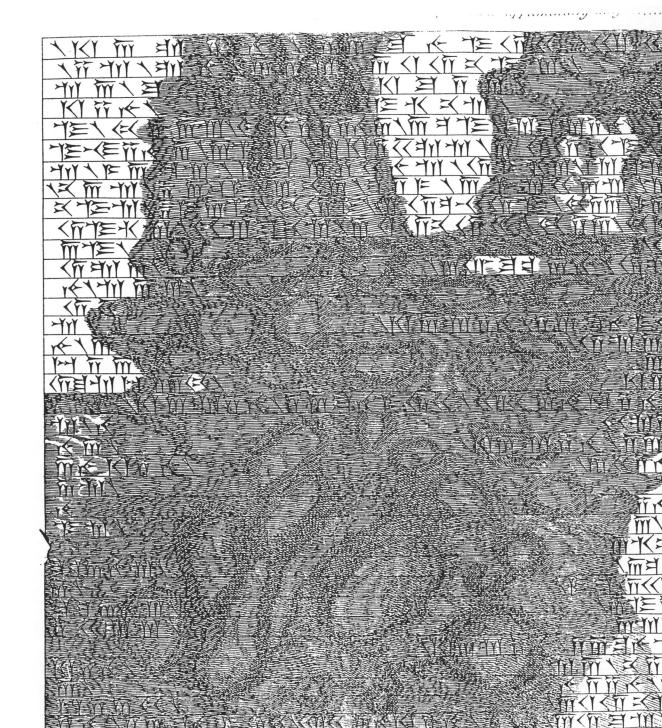
General View of the Sculpt



General View of the Sculptures at Behistun, taken from the feet of the Rock.



foot of the Rock



Hullinamael & Walton Lathographers

- Desistan Interption Column 1. 下了一一一一一一一一一一 HILLY HIT WILL KILL 多型以下4人人以近世中 YY. 57. 一川以下三公斤三人 而不以所不知民间人間的問題, ·声子子//女/// 三子// 5/7/ 三子// 5/7/ 1/4/ | 1/4/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ | 1/5/ 产《〈市市近水山八人〈木 市) YEII>M YEM NIX/111.111/1117.1117.1117. 八月、江江 广州市外面 》:"然后,不是不是一个," $t \rightarrow T(t) \rightarrow T(t$ 1.71.14.11.61 正三 TIY. IX 江河个个人 工作的分词人们不可以可以可以 个人一一一一一 而、(代下文) 三个字() (m CITE TO THE 調に置いてインジューンドコイルトコイドにイング・デーを記録 /元元之二/》正/ [元元] [八元元] M (=< 1 5月到江水/文川川/ ファインシューション・ゴンドコノ 了了一点一点一点,这一点一点一点一点一点 而作作。而不为而目为 111.14(1)11.14(1)11 月十三 げんくがごにくればんく 江川日 (三) = ・分式:可災利人前分前、化力で入れたイントロンが、前、化上司、 一个一个一个一个一个一个一个 到国际广河当州人下军营,长人而不同水文下,长河人长人不同大河人口国国际水州人 河人区区区

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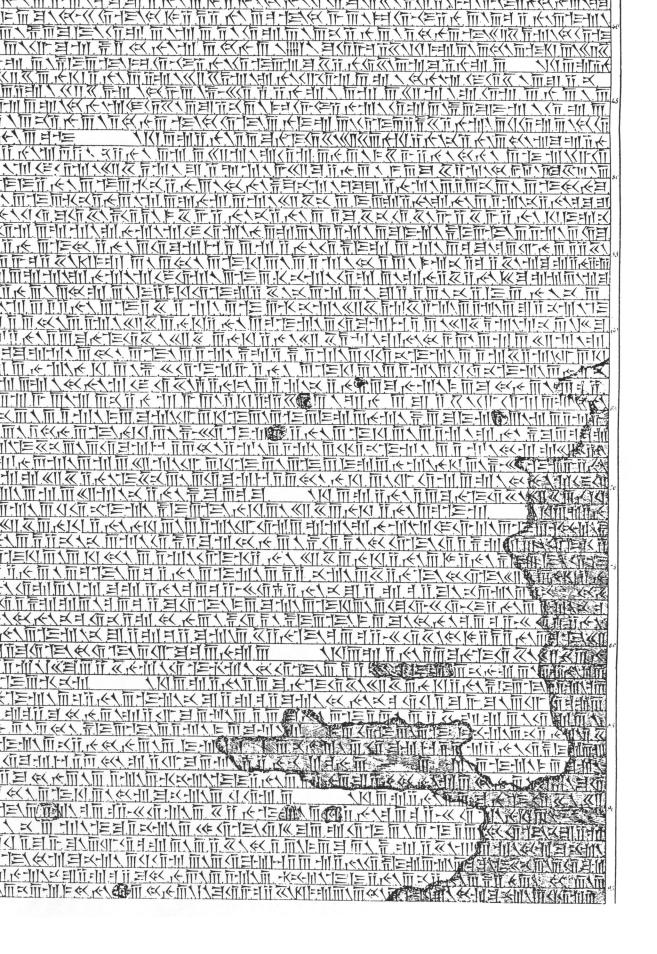
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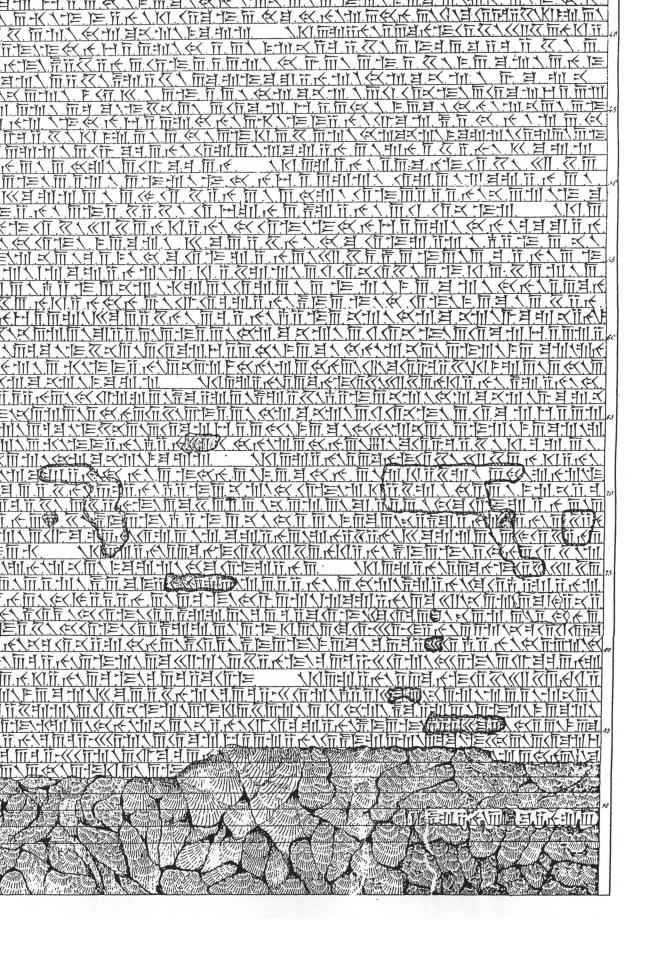
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III

ゴロュニノイングインにははる

三大人下河流大人人人口以前,这四个个人之间大人 八八川山江大人江川河八十二 (人人) 对文 (人) (人) 上到而人公立上近天江 广下江(IPF壳 人及证明人们在是证明为一种 11に外 11作人11作 民間 引 1 / 万百百百万 医人训 / 而 今 10 《文】《前清话》《加入》 可以为到此而为而不为前国国际人的而人们为而行动。 1广.I作臣引入此为,巨儿(为人)[广门), 正,以国, 《长人大人以上,以上,一个一个一个一个一个一个一个一个一个一个一个一个 的人们们入外打打回上了三十分,还见回人们们入时间,不过上回人一时上回人外,还是证到 KIN THE NEW YORK THE STANK TO THE STANK THE ST



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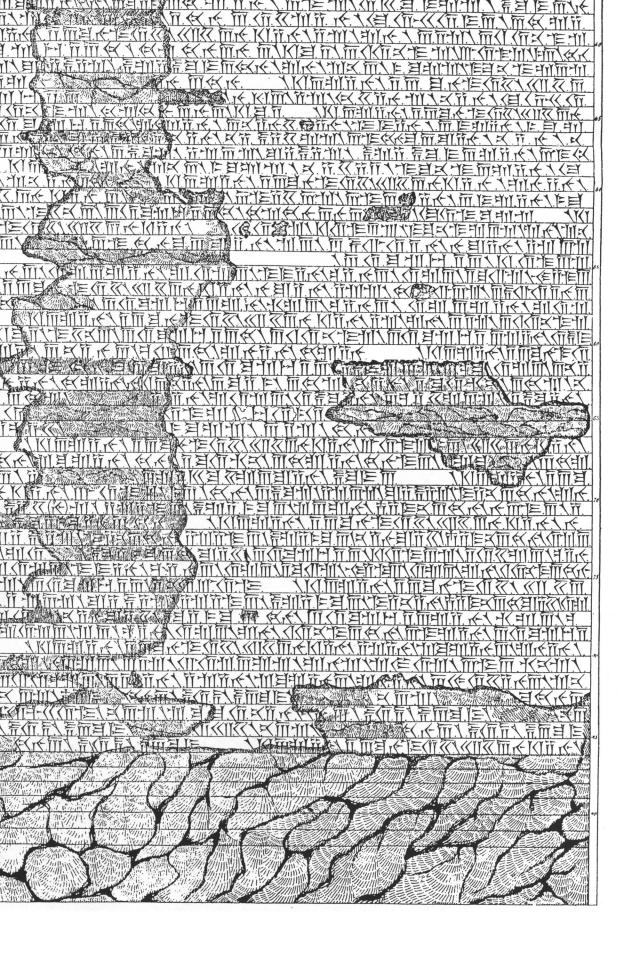
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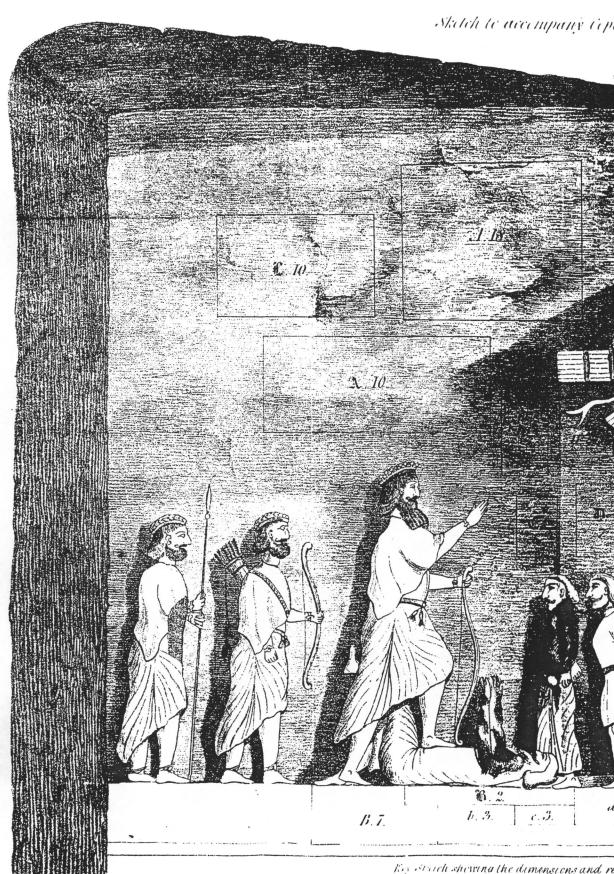
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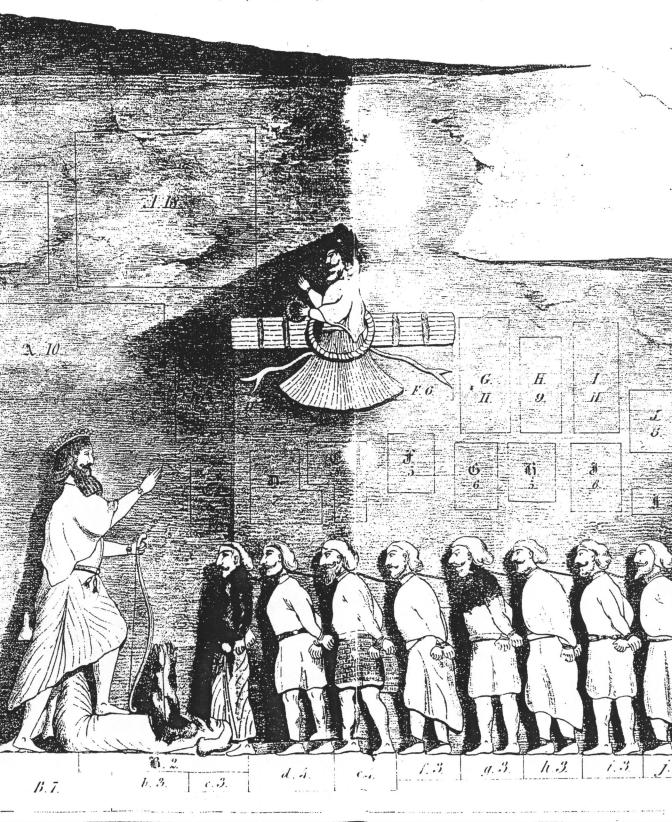
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The Struck showing the dimensions and re in the face of the great sculptured Tablet Hake Capitals 17

Sketch to accompany copies of the Behistun Inscriptions.



The Struct showing the dimensions and relative positions of the figures and detached tritingual inscriptions in the fact of the great sculptured Tablet of Behistun legither with the number of lines contained in each inscription.

[In the fact of the great sculptured Tablet of Behistun legither with the number of lines contained in each inscription.

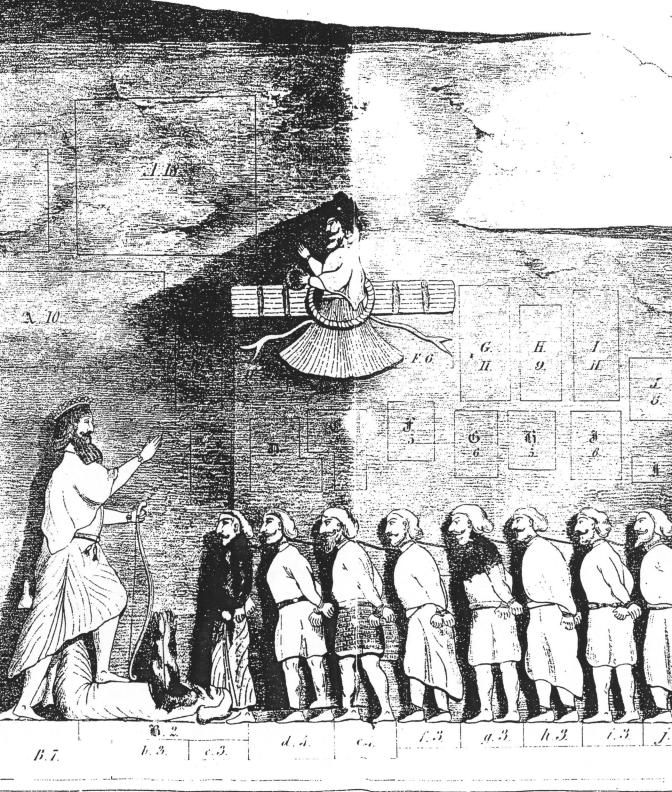
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the figures and detached trilingual inscriptions or with the number of lines contained in each inscription. The Versian Pablets



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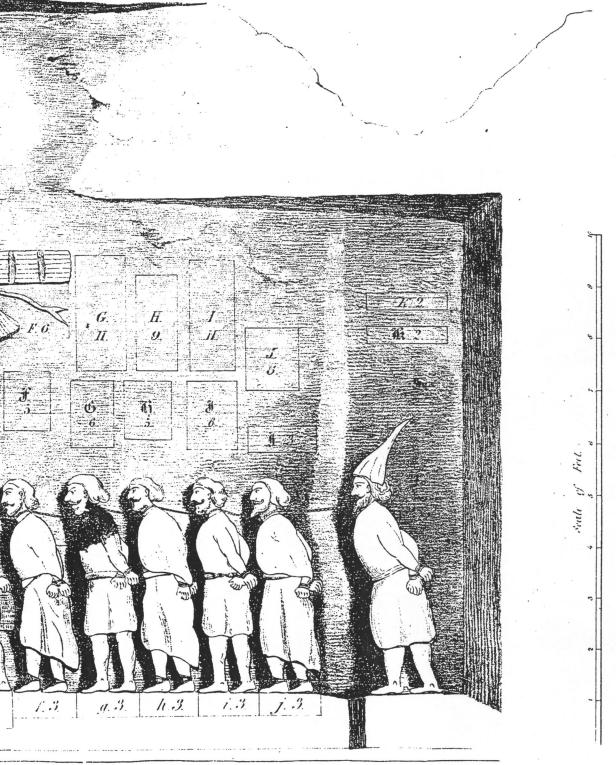


Reserved showing the dimensions and relative positions of the ligures and detached trilingual inscriptions in the face of the great sculptural Tablet of Behistun legither with the number of lines contained in each inscription. Halio (apitals 1 A B C &c) denote the Persian Tablets

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in the other languages and the Bakelenian translations of A& have also wanting

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Above the sixth standing figure Marked H.

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Above the seventh standing !

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w. Marked A.

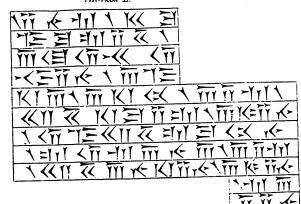
In the natreme left of the entablature and under the prostrate figure.

Marked B.



On the bedy of the third standing figure and continued on the rock by its side.

Marked E.

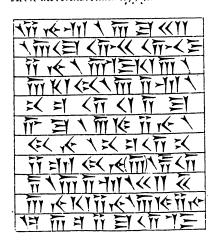


Above the first standing

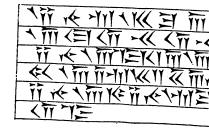
Alon the fourth stand



Above the screnth standing figure Marked I.



Above the eighth standing figure Marked ,



ne figure

ic reck by its side

Above the first standing figure Marked C.

. Howe the second Standing Figure and under the ring of the Angel Marked D.

. Hove the fifth standing figure & Politud The Angel. . Marked G.

Above the fearth standing figure and initialistily under the wing of the Angel.

Market F.

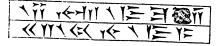




ere the eighth standing figure Marked I in sketch



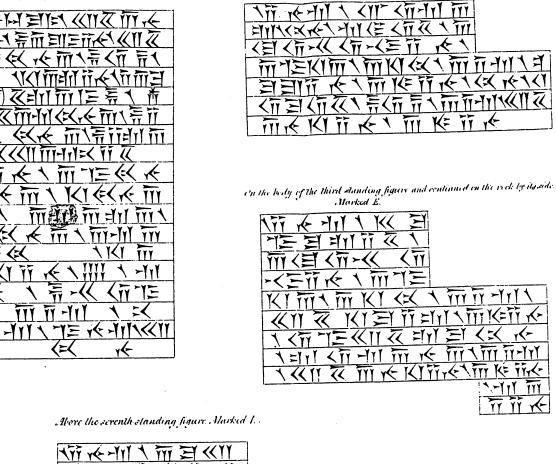
. There the last figure Marked K.



Regulation & California Uthofraphers.

Above the sixth standing figure Marked H.

. Hove the screnth standing !



ian Inscriptions on the face of the Tablet of sculptured Figures at Behistum, com

Above the eighth standing figure Marked.

THE ANY THE KITTEN TO THE STANDING FIGURE OF THE

Alon the fourth stand

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. Here the fifth standing figure & Tehind the Angel. . Narked G.

Above the fearth standing figure and immediately under the wing of the Angel.

Market F.

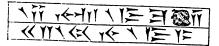




re the eighth standing figure Marked I in sketch



. There the last figure Marked K.



Hoge and & Caron Chographers.